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# CONSPIRACY AGAINST GOD AND MAN

A study of the beginnings and early history of the Great Conspiracy

by Rev. Clarence Kelly

$8.00

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**by Rev. Clarence Kelly**

A great American has said: "In any struggle, it is essential to know two things: what you are fighting *for* and what you are fighting *against*. If knowledge of the former is absent, the will to win will be lacking. If knowledge of the latter is absent, confusion and uncertainty will result."

This book presents vital information concerning the nature of the enemy that confronts America today. It is an enemy that has coddled criminals in our streets, nurtured revolutionaries who openly attempt to overthrow our society, banned prayer by little children in our schools, promoted the murder of thousands of innocent unborn human beings, and fostered moral depravity in every walk of our national life.

It is clear that lack of knowledge regarding the true nature of this enemy and the way in which it works is responsible for the paralyzing uncertainty and confusion of many Americans today. Is the enemy really a blind historical force that cannot be grappled with? Or is it a purposeful conspiracy of men seeking power over men, which has been operating for two centuries and is still operating today, with the same purpose and with only its personnel constantly changing?

The author of this book believes the latter is the case, and he describes the enemy's origin, character, and *modus operandi*. Your understanding of this mortal foe of God and man may make the difference between freedom and slavery to you and your children.

BRUCE DINGMAN

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*by*

Reverend Clarence Kelly

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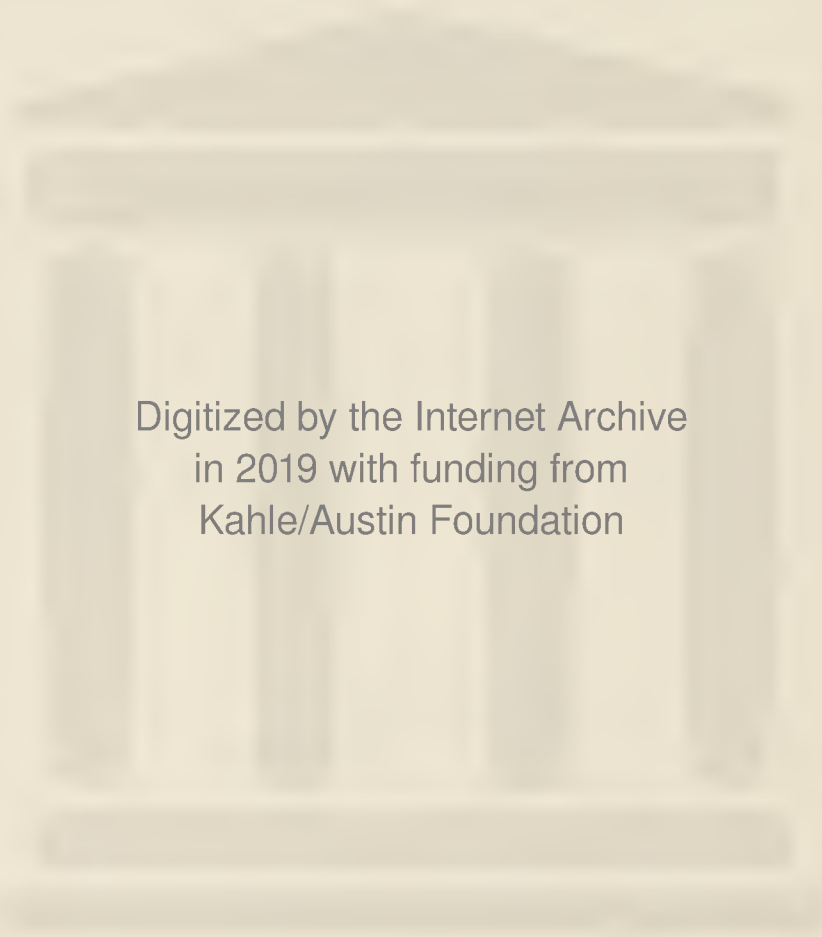
To
Donna and Charles
and to
Robert Welch
His Grace, Archbishop Marcel Lefebvre
Father Francis Fenton

and all men and women who acknowledge and submit to the Natural Law of God which is "written in their hearts" (Romans 2:15), and who, based on their commitment to this law, join together in the task of exposing "the unfruitful works of darkness" (Ephesians 5:11), to the end of routing the enemies of God and man who conspire against all that is good.



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To Robert Welch I am singularly thankful. His words were the flame that fired my interest in the subject of this book, and his continued struggle to expose and rout the Conspiracy sustained and intensified it. One result of that interest was an article which covered roughly the same ground as the book, and it was at Mr. Welch's suggestion that the article was expanded into "a book-length study of the origin and early decades of the Great Conspiracy." For the inspiration and instigation to undertake the work, I am exceedingly grateful to Mr. Welch.

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Finally, since no one dictated or even attempted to influence the opinions expressed in these pages, I wish to accept full responsibility for all judgments and conclusions.

# CONTENTS

Chapter One/1
*An Introduction to the Conspiracy*

Chapter Two/15
*A Survey of the History of Collectivism*

Chapter Three/41
*Beginnings of Freemasonry*

Chapter Four/53
*A Glance at English Masonry*

Chapter Five/55
*Developments in American Masonry*

Chapter Six/63
*Developments in French Masonry*

Chapter Seven/71
*Developments in German Masonry*

Chapter Eight/83
*Organization of the Great Conspiracy Under the Illuminati*

Chapter Nine/99
*The Origins of the Illuminati*

Chapter Ten/109
*The Character and Nature of the Order of the Illuminati*

Chapter Eleven/123
*The Suppression and Continuity of the Order of the Illuminati*

Chapter Twelve/145
*The Conspiracy and the French Revolution*

Chapter Thirteen/177
*The Continuity of Illuminist Ideology*

Chapter Fourteen/207
*Conclusion*

Footnotes/227

Index of Persons/249

General Subject Index/225

# CONSPIRACY AGAINST GOD AND MAN

Beneath the broad tide of human history there flow the stealthy undercurrents of the secret societies, which frequently determine in the depths the changes that take place upon the surface.

— *Arthur Edward Waite*

# One

# AN INTRODUCTION TO THE CONSPIRACY

A great American has said that "in any struggle, it is essential to know two things: what you are fighting *for* and what you are fighting *against*. If knowledge of the former is absent, the will to win will be lacking. If knowledge of the latter is absent, confusion and uncertainty will result." [1] This book is written in the interest of presenting what we consider to be vital information on that which we are fighting against, in the prayerful hope that it will be of some help in dispelling the confusion and uncertainty that prevail today in the face of America's great enemy – which is the enemy of civilization itself. For it is clear that lack of knowledge regarding the true nature of the "Communist" Conspiracy is responsible for our paralyzing uncertainty and debilitating confusion.

The book's task is especially difficult because, along with this ignorance, there exists an acquired reluctance to have it dispelled; and this reluctance serves to perpetuate the ignorance. It is therefore in the interest of the Conspiracy to foster it.

One effect of lack of information is that most people think the international Communist Conspiracy began with the rise of Bolshevism in Russia or with the writings and activities of Karl Marx. Consequently, contemporary Americans are inclined to react with shocked incredulity to any discussion of the great size, age, reach, and power of THE Conspiracy, which we call the Great Conspiracy. They cannot understand how the relatively new movement that they consider Communism to be could have attained the degree of influence and

power that the enemies of the Conspiracy attribute to it. A chief cause of the reluctance to entertain the possibility that the Communist Conspiracy is far greater than a plot emanating from Moscow is an uncritical acceptance of unproved assertions about the causes of world problems. To some extent we all tend to reduce the unfolding of events to tidy "historical forces." But even more important in its effect on our thinking is the conversion of the so-called "conspiratorial theory of history" into a straw man, worthy only to be laughed at by students of world politics. If serious thought is given to the matter, it becomes evident that the invocation of this straw man as a means of dismissing the conclusions which students of the Great Conspiracy have come to is no argument at all. Rather, it is a convenient means of preventing discussion, and an attempt to gain acceptance of the underlying, unproved thesis that long-lived, long-range conspiracies do not and cannot exist.

Take, for example, the statement that the "International" founded by Karl Marx was not his doing but was rather "the work of secret political societies, which from 1789 to this day have been perfecting their formation, and . . . have drawn closer together in mutual alliance and co-operation. In 1848 they were sufficiently powerful to threaten almost every capital in Europe by a simultaneous rising. In 1871 they obtained their greatest momentary success in Paris." What do you think? Is this an expression of a "conspiratorial mentality?"

Actually, the above are the words of so respected a personage as the late Henry Edward Manning, Cardinal Archbishop of Westminster.[2] Was the archbishop a fanatic? Was he a dupe of the conspiratorial theory of history? A conspiracy hunter? If we consider his testimony in the context of the whole body of testimony that is available, we will be able to appreciate the fact that he was only one of many intelligent, credible witnesses who have affirmed the existence of the Conspiracy which we call "Great" (*i.e.*, as

the dictionary puts it, "of much more than ordinary size, extent, etc."). For the Conspiracy about which we speak is indeed great compared with other political plots; and when we consider the number and quality of the witnesses who attest to its existence in one way or another, the lie is put to the so-called conspiratorial-theory-of-history argument.

As we shall see, what is popularly conceived to be an incredible hypothesis has been put forth by men of sound mind and noble character as the key that unlocks the mystery behind the disastrous course to which the West has been increasingly committed since the Great Revolution of 1789. That revolution was the first great explosion ignited by the lineal forebears of those who control the Master Conspiracy today – the "upper ones," as Adam Weishaupt called them; the "Insiders," as we have come to refer to them today.

* * *

In 1886 the Abbé Joseph Lémann wrote about the Conspiracy. He said that there existed a plan ("*dessin d'enfer*") "to disorganize at one blow Christian society, and the beliefs and customs of the Jews . . . then to bring about a state of things where, religiously speaking, there will be neither Christian nor Jew . . . . *At the hour in which we hold the pen we see this plan unrolling itself in sombre horizons and great funereal lines.*"[3] [Emphasis added.]

Cardinal Manning and Abbé Lémann wrote in the late Nineteenth Century. The Reverend E. Cahill, S.J., who was professor of Church History and Social Science at Milltown Park, Dublin, writing at a much later date (1930) about the same Conspiracy, testified as follows:

> . . . For nearly two centuries the world has been confronted with a new and terrible phenomenon of which there is no complete parallel in any other period of history. Some style it Liberalism; others the anti-Christian movement; and others again prefer the more striking and dramatic name *The Revolution*.

> Different from all former political, social or religious innovations which were local, or confined to certain sections of the community, the modern Revolution is universal. In spite of differences of race, of climate, of economic position, it is everywhere essentially the same – restless, disruptive, materialistic, anti-patriotic and irreligious. It permeates all classes with ideas and principles which, while incompatible with real prosperity or peace, inspire its dupes with an unfounded hope of securing all they desire by means of destruction.[4]

Winston Churchill, speaking in the House of Commons on November 5, 1919, declared:

> . . . Lenin was sent into Russia . . . in the same way that you might send a phial containing a culture of typhoid or of cholera to be poured into the water supply of a great city, and it worked with amazing accuracy. No sooner did Lenin arrive than he began beckoning a finger here and a finger there to obscure persons in sheltered retreats in New York, in Glasgow, in Berne, and other countries, and he gathered together the leading spirits of a formidable sect, *the most formidable sect in the world* . . . . With these spirits around him he set to work with demoniacal ability to tear to pieces every institution on which the Russian State depended. Russia was laid low.[5] [Emphasis in original.]

On the basis of what has been said so far, it is evident, we think, that a reasonable person must be willing to agree at least that powerful, long-lived Conspiracies *may* exist, and that belief in the hypothesis that they *do* exist is at least a reasonable position to hold in reading modern history, and not the bogey some people would have us think it is.

Cardinal Manning said that the first great manifestation of the power of the secret forces was nothing less than the French Revolution. Recall his quoted statement about the "secret political societies, which from 1789 to this day have been perfecting their formation . . . . " Professor John Robison of Edinburgh (from whom we will hear more testimony later) wrote in 1798 that the leaders of the French Revolution

belonged to a secret association called the Order of the Illuminati, and that they "conducted their first movements according to its principles, and by means of its instructions and assistance . . . . "[6] He said:

> . . . I have been able to trace these attempts, made, through a course of fifty years, under the specious pretext of enlightening the world by the torch of philosophy, and of dispelling the clouds of civil and religious superstition which keep the nations of Europe in darkness and slavery. I have observed these doctrines [*i.e.*, subversive doctrines of the secret societies] gradually diffusing and mixing with all the different systems of Free Masonry; till, at last, AN ASSOCIATION HAS BEEN FORMED for the express purpose of ROOTING OUT ALL THE RELIGIOUS ESTABLISHMENTS, AND OVERTURNING ALL THE EXISTING GOVERNMENTS OF EUROPE. I have seen this Association exerting itself zealously and systematically, till it has become almost irresistible . . . . And, lastly, I have seen that this Association still exists, still works in secret . . . .[7] [Emphasis in original.]

Another enemy of the Conspiracy, who was praised by the Vatican for his efforts along these lines, said that a Conspiracy "sank us into the horrors of the French Revolution . . . . "[8] Cardinal Newman, commenting on Part IV of Pius IX's Syllabus dealing with secret societies and communism, declared, "The reign of terror of Parisian Communism has more than justified the Pontifical censure on this class of errors."[9] The point to keep in mind is that the movement these men are focusing on is revolutionary and conspiratorial by nature.

We have already quoted Cardinal Manning. We would like now to cite a fuller portion of his text, for he clearly pointed out that the secret forces that brought on the French Revolution were also responsible for the establishment of the Communist International, and that, at the time of his writing, this Communist Conspiracy (*i.e.*, the "secret political societies" to which he referred) was still "a power in the midst of

the Christian and civilized world." Cardinal Manning wrote:

> . . . The International is not a creation of Carl [*sic*] Marx or of Vesinier. It is a growth in the wilderness of man which the State has not cultivated and the Church has laboured in vain to reclaim. But creation or growth, the International exists, and in every ten years attains extension, solidity, and organized unity of power. This has been the work of secret political societies, which from 1789 to this day have been perfecting their formation . . . . The International is now a power in the midst of the Christian and civilized world, pledged to the destruction of Christianity and the old civilization of Europe.[10]

Manning went on to say:

> . . . the International . . . is within the Christian world, mingled with it everywhere, within all its lines, behind all its defences, cognizant of all its movements, accurately informed of its strength and its weakness. It shares all its resources, all its communication, all its social influences. The Church thoroughly knows its existence, and tracks its operations. The governments, with an incredible infatuation, long refused to believe in its action, and even in its existence. The International desires nothing better. It acts upon the public opinion and upon the governments of Europe without revealing itself. It is invisible and impalpable, but ever active, kindling strife between the people and their rulers, between government and government, and above all, between governments and the Catholic Church.[11]

It is clear that Manning was not speaking merely of a short-lived Communist labor movement, but rather of the "invisible and impalpable" power behind this one manifestation of Communism.

Regarding these same secret and powerful forces, Benjamin Disraeli, the English statesman, gave testimony in the British House of Commons on July 14, 1856. On that occasion he said: "There is in Italy a power which we seldom mention in this House . . . I mean the secret societies . . . . *It is useless to deny, because it is impossible to conceal, that a great part of*

*Europe – the whole of Italy and France and a great portion of Germany, to say nothing of other countries – is covered with a network of these secret societies, just as the superficies of the earth is now being covered with railroads."*[12] And twenty years later, on September 10, 1876, at Aylesbury, Disraeli was moved to make the following statement: "The governments of the present day have to deal not merely with other governments, with emperors, kings and ministers, but also with the secret societies which have everywhere their unscrupulous agents, and can at the last moment upset all the governments' plans."[13]

One year later, on October 1, 1877, Cardinal Manning, addressing himself to a particular historical situation, indicated just what Disraeli had meant. In reference to the difficulties then being experienced in the Balkan countries, he said: "It is not emperors or kings, nor princes, that direct the course of affairs in the East. *There is something else over them and behind them; and that thing is more powerful than they."*[14] (Emphasis added.) A more comprehensive picture was painted by Leo XIII on March 19, 1902, in an Apostolic Letter, *Parvenu à la Vingt-cinquième Année*:

> . . . Including almost every nation in its immense grasp it unites itself with other sects of which it is the real inspiration and the hidden motive power. It first attracts and then retains its associates by the bait of worldly advantage which it secures for them. *It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were within the body corporate of the lawful state.*[15] [Emphasis added.]

Commenting on this statement in 1930, Professor Cahill said, "All these words apply with even greater force today."[16]

We think the above testimonies are startling and, taken together, rather convincing. These men were not alarmists,

fanatics, or "extremists." Nor were they exponents of a so-called conspiratorial theory of history. At this point we believe that any reasonable man should have been brought beyond the point of admitting that long-lived conspiracies may exist, and should now be moved to consider that this "conspiracy" talk may very well supply an adequate, accurate explanation of the headlong plunge of the world into collectivism and tyranny.

Reconsider for a moment: Disraeli said the secret political forces had such strength that he saw powerful governments in virtual subjection to their whims and the influence of their amoral agents, who were everywhere and who had at their command so much authority that they could literally "upset all the governments' plans." Cardinal Manning went so far as to say, regarding the Balkan troubles of 1875-77, that it was not the governments of Great Britain, Russia, Austria-Hungary, and Turkey that really controlled the situation, but rather a force behind them and over them, which was so strong that the governments were powerless to resolve the crisis. And Leo XIII considered the conspiratorial force to have "almost every nation in its immense grasp . . . [bending] governments to its will . . . [and finding] its way into every class of society, [forming] an invisible and irresponsible power, an independent government . . . . "

To cite contemporary testimony, we can refer to Dr. Bella Dodd, who, as a result of her extensive Communist activities, concluded: "I think the Communist conspiracy is merely a branch of a much bigger conspiracy."[17] Professor Cahill's testimony, already referred to, is not so current as Dr. Dodd's, but is more recent than much of the other testimony that has been presented so far. From the tremendous body of evidence he had accumulated, he concluded that when he wrote (1930), there existed in all European and American states established, active, secret organizations that functioned like disease-causing foreign bodies. These

underground organizations, he said, were linked from country to country by their common goals and methods. And the principal means by which they exercised their influence on world governments were international finance and the press. Indeed, their power over governments was so great, he believed, as to be paralyzing. He saw this conspiratorial force as having become increasingly strong during two centuries of relatively steady progress. It has had, he wrote, "a constantly increasing share in directing the course of events, till today it has almost attained to the position of an usurping super-government – 'bestriding our narrow world like a Colossus.' "[18] He said the Italian civil war, the unification of the German States (1871), the revolution in Portugal, the continual revolutions in Latin America, and "the rise of Bolshevism have all been worked mainly under the guidance and with the aid of secret societies . . . ."[19] He also pointed to "the anti-Christian government of Mexico, which is avowedly Bolshevist in principle and aim, and openly professes a close alliance with the Soviet Government in Russia . . . [while the] press of the world [is] engaged in a conspiracy of silence or misrepresentation . . . ."[20] So bad did he find the situation that this scholar boldly declared that *"modern so-called history is largely a conspiracy against the truth."*[21]

Much of what this historian had to say is enlightening. He cited, for example, "the explicit testimony of one who was himself in close touch with the inner circle . . . and may be presumed to possess accurate knowledge of its activities . . . ."[22] He was referring to Dr. Gérard Encausse, who in the April 1914 issue of the French Occultist review *Mysteria*, under the pseudonym "Papus," wrote:

> . . . Side by side with the international politics of each State, there exist certain obscure organizations of international politics. . . . The men that take part in these councils are not the

> professional politicians, or the brilliantly dressed ambassadors, but certain unpretentious, unknown men, high financiers, who are superior to the vain ephemeral politicians who imagine that they govern the world.[23]

What are these "obscure organizations of international politics"? They are "the secret societies organized in small groups."[24] With regard to the goals of these obscure organizations, Disraeli had said fifty years earlier: "They do not want constitutional government; they do not want ameliorated institutions . . . they want to change the tenure of land, to drive out the present owners of the soil and to put an end to ecclesiastical establishments."[25]

To recapitulate briefly in the words of Nesta Webster: "The French Revolution did not arise merely out of conditions or ideas peculiar to the eighteenth century, nor the Bolshevist Revolution out of political and social conditions in Russia or the teaching of Karl Marx. Both these explosions were produced by forces which, making use of popular suffering and discontent,* had long been gathering strength for an onslaught not only on Christianity, but on all social and moral order"[26] – forces which have become so powerful that they have, as Cahill said, "almost attained to the position of an usurping super-government – 'bestriding our narrow world like a Colossus.' "

But one need not consult the testimony of others to discern the existence of a massive, pervasive, pernicious plot. For "whether or not one takes a deterministic view of human life, multitudinous events have the appearance of being accidental. [But] even so, where policies all over the world are shaped to the attainment of one end, the explanation that they can be traced to a large number of accidents or coincidences places a greater strain on credulity than does

*The semblance of suffering and discontent usually has to be created, frequently by terror, as was done in Algeria.

the belief that they have been deliberately contrived, especially when the mass of circumstantial evidence is examined."[27] And so, since it is evident that accidents, blunders, and blind historical forces cannot account for the consistent and continual march forward to Communism and all manner of collectivism, we are able to detect the movement of conspiratorial activity. The spread of Communism as a world political power – and the permeation of our political and religious institutions with the doctrines of collectivism – is being fostered in so many quarters that, in spite of the dulling of our discernment, a pattern and a design behind the whole trend is obvious. As Abraham Lincoln put it:

> . . . When we see a lot of frame timbers, different portions of which we know have been gotten out at different times and places, by different workmen – Stephen, Franklin, Roger, and James, for instance – and when we see these timbers joined together, and see they exactly make the frame of a house or a mill . . . or if a single piece be lacking, we see the place in the frame exactly fitted and prepared to yet bring such a piece in – in such a case we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first lick was struck.[28]

Thus it is all too apparent that we are engaged in a deadly war for the very survival of civilization itself. For the spread of collectivism is not merely the result of a natural tendency of decay, but is purposefully fostered in a concerted attempt to wipe out all opposition by reducing men to helpless wards of the state, thereby undermining the very natural law which is "written in their hearts."[29] While the "new morality," which is amorality, is pictured as a great advance for modern man, true morality is subtly scorned, when it is not openly attacked. And this is being done not merely in institutions run by a pagan Establishment, but also in seminaries – both

Catholic and Protestant. Error is held up as truth; truth is mocked as narrowness; logic is scorned as coldness and insensibility; contradictions are peddled as mysteries. Family life is undermined and property rights increasingly denied. When not mocked, patriotism is often used against the good of the people, who are duped into believing that it means loyalty to a man, an administration, or a party, rather than loyalty to the principles that are embodied in our Constitution. Naturalism, the religion of pantheism, is fed to us in the name of modern theology, while degrading ideologies are given to us as philosophy.

For an illustration of the madness that is spreading among us, one need go further than Karl Marx and the so-called philosopher, Jean-Paul Sartre, the Wasp-of-the-Left, who teeter-tottered in and out of Communism. The wisdom of this "philosopher," according to James Collins, the historian of philosophy, is to see the world as "intrinsically senseless because it is overladen with human designs, seems to be independently ordered and is nevertheless destined to relapse into an irrational quicksand."[30] This perverse sense of life, this satanic-like hatred of reality, involves his basing his ontology on "an acceptance of the absurd . . . . The only hope for this sort of ontology," Collins said, "is a lucid appraisal of the futility of seeking after truly sufficient reasons."[31]

For any discerning mind a serious consideration of such silly tripe would be ludicrous. Can you imagine architects and engineers saying buildings cannot be constructed, artists saying paintings cannot be made, and musicians saying there is no such thing as melody? Such junk is the equivalent of the claim of this "philosopher" that all is essentially senseless, and that the only wisdom is that there is no truth. Yet the influence of such men as Sartre in intellectual circles today is enormous. Strange indeed that such an enemy of truth is called a *philosopher*, a lover of wisdom. Men have become

"vain in their reasonings, and their senseless minds have been darkened. For while professing to be wise, they have become fools."[32] Philosophy, psychology, literature, and politics have been turned into a destroying pestilence. Wisdom has been reduced to sophistry, and politics to an instrument and cover for the creation of tyranny. And so,

> . . . In philosophy, we are taught that man's mind is impotent, that reality is unknowable, that knowledge is an illusion, and reason a superstition. In psychology, we are told that man is a helpless automaton, determined by forces beyond his control, motivated by innate depravity. In literature, we are shown a line-up of murderers, dipsomaniacs, drug addicts, neurotics and psychotics as representatives of man's soul – and are invited to identify our own among them – with the belligerent assertions that life is a sewer, a foxhole or a rat race, with the whining injunctions that we must love everything, except virtue, and forgive everything, except greatness. In politics, we are told that America, the greatest, noblest, freest country on earth, is politically and morally inferior to Soviet Russia, the bloodiest dictatorship in history . . . . If we look at modern intellectuals, we are confronted with the grotesque spectacle of such characteristics as militant uncertainty, crusading cynicism, dogmatic agnosticism, boastful self-abasement and self-righteous depravity – in an atmosphere of guilt, of panic, of despair, of boredom and of all-pervasive evasion. If this is not the stage of being at the end of one's resources, there is no further place to go.[33]

Is all this the result of blind historical forces, or of abdication by intellectuals? Is the relentless, constant, consistent plunge of the world into collectivism and chaos an accidental effect? We think such an explanation, besides being too "simplistic" (if we may borrow a word from the vocabulary of the anti-conspiratorialists), is thoroughly incapable of accounting for the fact that, "ever since the early decades of the 18th century, when the principles of this destructive movement were first proclaimed aloud, the Revolution has not ceased in its onward progress."[34] Programs and activities are adapted to the situation,

no doubt, but the direction is always the same – toward more government, less responsibility, and an increasingly worse world.

## Two

# A SURVEY OF THE HISTORY OF COLLECTIVISM

We have thus far given something of an introduction to the question of whether the Great Conspiracy actually exists. And since collectivism, which brings control, is the chief instrument of all tyranny, it seems proper now to survey the long history of collectivism in order to create an understanding that the process we are going through today is but a repeat performance, though by now a virtually perfected one, in the long history of the exploitation of men by the worst type of gangster, the political conspirator.

* * *

It is important to distinguish between organization and ideology in connection with the Conspiracy. One has to do with the structure of the conspiratorial apparatus, the other with the primary method of securing and maintaining power. The organizational structure of the Great Conspiracy is that of a secret society. Its ideology is collectivism, because collectivization makes control possible, and the absolute control of the world is the goal of the Conspiracy. As to the nature of collectivistic control, George Orwell's *1984* gives a hint of the condition of a world enslaved by a system of collectivism. But it is not necessary to consult a literary prognostication. One need only look at the level of life in Communist-run countries. Actually, collectivism and control are related as cause to effect. The more complete the collectivization, the greater the degree of control that can be exercised. Here we must distinguish between the control

exercised by a free association, and the collectivism of the body politic. In a controlled corporation, participation is by way of bilateral contract, whereas the mechanism for insuring participation in a politically collectivized country is not bilateral agreement but the muzzle of a gun. In a free society one may choose to enter into a contract or not, to renew it or not. When society is collectivized, choice is minimized. When 100 per cent collectivization is achieved, choice ceases to exist, and Berlin walls and iron curtains are constructed to insure the participation of the whole society.

But the use of collectivism is not limited to the maintenance of power. It is also an effective tool in seizing power. Thus we may distinguish between collectivist ideology, political programs, and rule. As to the nature of collectivism, it is substantially a form of barbarism, first, because wherever it exists in its extreme form, inhuman social conditions exist also; and second, because of the very real relationship between the characteristics of the so-called primitive mind and those of the collectivistic mentality. This relationship is unavoidable, in spite of the fact that the exponents of collectivism almost always shroud their subversive proposals with pretensions of modernity and relevancy. Regardless of the window dressing, the collectivization of men reduces them to the level of a herd mentality. They become slaves to their whims and to those who control their whims.

We must not think that the political control of vast populations involves the mere gathering of men together physically. Tyrannical political control is exercised through the collectivization of the masses; but the political collectivization of the masses is made possible by the prior collectivization of their minds. Hence a powerful tool in the communization of a country is the spread of intellectual and spiritual collectivism, *i.e.*, barbarism in manners, morals, intellectual life, and in the mechanism of government. In general, this brings about the reduction of the individual in

status and the glorification of the collective, that "idol before which the citizen must offer in sacrifice his personal liberty . . . ."[1] Collectivism is then the ideology of tyrants, because "the most crushing of all despotisms is that of centralized government,"[2] and centralization is just another way of expressing the political reality of collectivization.

If you think the parallel we have drawn between the so-called savage mentality and the collectivistic mind is more polemical than actual, consider, if you will, William Foxwell Albright's description of the primitive mind: "The savage seldom or never thinks of the individual as having a distinct personality; all tends to be merged in collective or corporate personality, or is dissolved in factitious relationships between men, animals, plants, and cosmic or other inanimate objects and forces."[3] It is no accident that one of history's most profound conspirators, "the grandfather of communism," Adam Weishaupt, glorified the so-called noble savage. Even dialectical materialism's proclamation of the inter-connectedness of things and concepts is nothing more than a fancy way of expressing and sanctioning this same savage view of reality. This political expression of the savage ideology has its theological counterpart in pantheism or naturalism. And significantly, as we shall see, like political collectivism, pantheism was one of the chief "secrets" of Adam Weishaupt, the founder of the Order of the Illuminati. Pantheism is defined as "the doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe."[4] It is a subversive brand of atheism. That is why, for example, "Monsieur de Boulainvilliers [the Eighteenth Century astrologer and materialist] regarded with approval the system of Baruch de Spinoza, who helped wreck the faith of minds attached to the notion of a personal and moralizing God . . . ."[5] Pantheism, which makes the universe God, says in a subtle way

that there is no God; it denies the reality of a really existing transcendent God.

We shall see later how criminal conspirators adopted political and religious collectivism in their attempt to wreck all legitimate religious and political authority. We shall also see why it is legitimate to describe this body of collectivistic doctrine as the Illuminist-Communist ideology. Suffice it to say for now that there is nothing new about the deal the collectivists offer, and the frontiers they bid us cross. Neither is their great society great. For man is by his nature an individual, but with collectivists, as "among savages and barbarians, the life of the individual is merged and lost in that of the tribe or horde . . . [whereas in any civilization worthy of the name] the individual does not dwindle but grows."[6] The collective mentality is, then, the tribe mentality, and is characterized by dependence. It is reliance on an external force to accomplish that which man is meant by his Creator to do for himself. It is the increasing shift of responsibility from the individual to government. Government that accepts such a transfer of responsibility cannot be benevolent, because "the tendency of good government is to make government unnecessary . . . ."[7] For "the end of society is not to secure to all men the highest possible amount of physical comfort and sensual enjoyment, but to give all men the best possible opportunities of developing their physical, intellectual, moral, and aesthetic endowments; and this is done by stimulating individual energy, and by leaving the highest prizes to be won by effort and struggle. Paternal government is, no doubt, best for children and slaves, but the nobler . . . have preferred freedom even to the tenderest care."[8]

When did collectivism emerge as a political force? One writer has said that Socialism "did not spring up yesterday; truly ancient is it, as much so as the world."[9] We, however, having discussed the savage nature of collectivism, will begin our survey at a much later date.

"From the most ancient times," another historian has pointed out, "we meet with certain partially communistic systems and institutions. On the Island of Crete we find a certain kind of communism introduced as early as 1300 B.C. . . ."[10] Characteristic of this system was the education of all citizens in a uniform manner, while such matters as meals were a community exercise. It is said that "Lycurgus adopted [this system] as his model for the government of Sparta. This form of government . . . considered by Plato as ideal . . . was known as communism . . . [and] was condemned by Aristotle."[11] So it would appear that Lycurgus took the constitution of Crete as his model for the constitution of Sparta, "mixing," as James Madison commented in *The Federalist Papers,* "a portion of violence with the authority of superstition . . . ."

Writing on the subject of "Communism" for *The Catholic Encyclopedia* in 1908, John Ryan said:

> [In Sparta under the rule of Lycurgus,] Plutarch informs us, there was a common system of gymnastics, and military training for all the youth of both sexes. Public meals and public sleeping apartments were provided for all the citizens. The land was redistributed so that all had equal shares. Although marriage existed, it was modified by a certain degree of promiscuity in the interest of race-culture. The principles of equality and common life were also enforced in many other matters. As Plutarch says, "no man was at liberty to live as he pleased, the city being like one great camp where all had their stated allowance."[12]

The state appointed a board of men whose function it was to examine newborn infants. On the basis of the strength and health of the children, they determined which ones should be permitted to live. At seven years of age, boys were forced to live in barracks, undergoing indoctrination that was intense and militaristic in its orientation. At twenty, citizens were given the right to marry; by thirty, they were compelled to exercise the "right." Apart from the barracks, there was virtually no life. The military obligation lasted till sixty.

A man supported his family from the produce of a small piece of land worked by slaves. And since business enterprises were forbidden, it was impossible to accumulate personal wealth.

The changes introduced by Lycurgus in the Seventh Century B.C. were adopted after insurrections by Sparta's subject peoples. They were "designed to insure Spartan military dominance against any future threat."[13] Spartan military might was maintained until her defeat by Thebes at Leuctra in 371 B.C. Alexander Hamilton in *The Federalist Papers* described Sparta as "little better than a well-regulated camp . . . ."

Sparta, based as it was on an ideology of moral cannibalism, naturally sought to increase constantly the realm of its power. Indeed, the "Spartan system of collectivism was promoted and used as a part of the *conspiratorial* drive of Sparta to rule the Greek world."[14] As a consequence of these attempts Athens and oligarchic Sparta fought intermittently for nearly thirty years.

The circumstances that led to Spartan supremacy and Athens' defeat were not directly related to any military superiority of the former, for in fact Sparta was not militarily superior to Athens. Rather, the defeat of Athens has been traced to the activities of certain Athenians. As most important, we can cite the scheme of Alcibiades, which resulted in a diversion of Athenian energy to an unsuccessful attempt to seize Syracuse, a Corinthian colony. This in turn brought about the destruction of both a large Athenian fleet and a significant Athenian land army. The attempt to take Syracuse also failed. From that point on, Athenian dominance over the seas was lost. This marked a turning point in the war with Sparta, leading to the eventual defeat of Athens. The action of Alcibiades has been called a scatterbrained attempt at best, and at worst, treason.[15]

Though Athens was by no means an ideal city-state, it

differed greatly from communist Sparta in its constitution; but it did not escape the growth and spread of the disease of collectivism. With the introduction to Athens of the notion of government by consent, a new technique had to be developed by the power seekers, *i.e.*, the technique of political manipulation and demagoguery. By this method "the consent of the governed could readily be reduced in practice to the whim of the mob . . . the bigotry of the ignorant, the enviousness of the irresponsible, the greed of the shiftless, the self-righteousness of the *unco guid* . . . ." [16] Once attained, the maintenance of such power would require an alliance between demagogues and the rabble. Consequently Greece was plagued with "internecine wars between States and in the factions within the Cities themselves, *e.g.*, in attempts on the part of an individual to establish himself as Tyrant . . . ." [17] The result was that in the end, "bloody warfare . . . the delight of savages and barbarians . . ." [18] destroyed the possibility of a government by law rather than by men.

Looking at the Athenian and Spartan experiences, it is clear that our primary concern ought to lie in a consideration of the latter. For the significance of the Spartan exercise in collectivism is that it introduced the element of continuity. "No longer did a collectivist tyranny die, at least temporarily, with a particular tyrant. No longer did the collectivist forces of evil have to roll with the punch at each new *interregnum* between their agents until their concerted force could be rallied again behind some strong-man opportunist of sufficient ruthlessness and cunning . . . . [For these collectivistic forces were] now continuous from one generation to the next . . . [via] the whole Spartan system . . . . "[19] The effect of the continuity was, of course, the conquest of Greece. The despotic rule of Alexander the Great was a fitting conclusion to such a sordid experience.

Rome was "the first real republic in history." By the middle

of the Fifth Century B.C. (454 B.C.), the Romans had established the two main ingredients of republican government: a system of laws binding both the government and the people; and a permanent structure of government. As Alexander Hamilton put it:

> . . . in the Roman republic the legislative authority in the last resort resided for ages in two different political bodies – not as branches of the same legislature, but as distinct and independent legislatures, in each of which an opposite interest prevailed: in one, the patrician; in the other, the plebeian . . . . It will readily be understood that I allude to the COMITIA CENTURIATA and the COMITIA TRIBUTA. The former, in which the people voted by centuries, was so arranged as to give a superiority to the patrician interest; in the latter, in which numbers prevailed, the plebeian interest had an entire predominancy. And yet these two legislatures coexisted for ages, and the Roman republic attained to the utmost height of human greatness. [20]

The decline of Rome in the Third and Second Centuries B.C. was marked by wars and foreign expansion. The latter part of the Second Century B.C. and most of the First saw an intensification of the spirit of collectivism. Class struggles, civil wars, temporary dictatorships would transform the Roman government from the republican to the imperial form.

The Gracchus brothers (Tiberius, 163-133 B.C., and Gaius, 153-121 B.C.) were among the chief collectivists of the period between 133 B.C. and 121 B.C. As tribunes and leaders of the popular party, they advocated many collectivistic schemes to aid them in their quest for power. These included redistribution of land and the institution of a "dole" consisting in the distribution of cheap or free grain. But "the action of the Gracchi proved sterile and pernicious . . . ."[21] For, "By means of the agrarian law, they multiplied the elements of discord, and occasioned serious troubles in the Roman world; with the corn law they inaugurated the most hateful and fatal of institutions . . . . Finally, they assured the triumph of the publicans, of the aristocracy of finance, and as

effect of their judiciary law, guaranteed for a long time full impunity to the most frightful exactions."[22]

Gustave Le Bon put it this way: "The Romans themselves did not escape from the attempts of the Socialists. They suffered the experimental agrarian Socialism of the Gracchi, which limited the territorial property of each citizen, distributed the surplus among the poor, and obliged the States to nourish necessitous citizens. Thence resulted the struggles which gave rise to Marius, Sulla, the civil wars, and finally to the ruin of the Republic and the domination of the Emperors."[23]

Following in the tradition of the Gracchi, Marius resorted to the distribution of free grain as an effective political lever. He was a popular party leader, a lover of democracy, and an enemy of the Republic. As is typical of people's governments, he ruled so ruthlessly that proscriptions and executions became the order of the day.

From 60-49 B.C., there existed what is called the First Triumvirate. It consisted of Crassus, Pompey, and Julius Caesar. When Crassus died, Pompey and Caesar engaged in a power struggle, from which Caesar emerged victorious in 48 B.C. The following year he moved through the various offices from consul to dictator. In 45 B.C. he became dictator for life.

The death blow was delivered to the vestiges of the Republic by the emergence of the Second Triumvirate. The Republican forces were defeated in the Balkans, at Philippi. In 43 B.C. Cicero was murdered, and the next year Brutus and Cassius ended their own lives to avoid capture.

The death of the Roman Republic was not the consequence of the activities of a single tyrant. The real cause was the inundation of the Roman mind by the spirit of collectivism, which produced what Thomas Jefferson called "the government of the rabble of Rome." "Steeped in corruption, vice and venality, as the whole nation was," he said, "what could even Cicero, Cato, Brutus have done, had it been referred to them to establish a good government for

their country? [For] . . . no government can continue good, but under the control of the people; and their people were so demoralized and depraved, as to be incapable of exercising a wholesome control."[24]

While the growth of collectivism played an important part in the deterioration of the Roman Republic, its increasing spread in and throughout the Roman Empire helped to usher in an age of incredibly ruthless collectivist tyranny. At the beginning of the Empire a theoretical distinction was made between the power of the *Imperator* and that of the senate. But as the absolute despotism of the government grew, the need to make even such a theoretical distinction diminished. Diocletian is considered to have been the first of the absolute rulers to govern Rome. His rise to power marked the emergence of a single source of authority and power, even theoretically. The great principle that rulers are to be subject to law died with the birth of another that was to become a part of later Roman law: "What is pleasing to the ruler has the force of law."[25]

Collectivism spread with amazing intensity as controls seeped into almost every phase of life. According to one historian: "Even the measure of local automony and self-government which had been permitted the municipalities within the Empire was now sacrificed to the greedy, expanding imperial colossus . . . . The last shadows of political responsibility [disappeared]. Gradually the imperial government came to represent an instrument of oppression, enslavement, exploitation, and tyranny."[26] The people reacted with apathy. They had been prepared by a succession of collectivistic schemes that did as much damage to their minds as to their social and political life. The government engaged in deficit spending and outlandish public assistance. The Empire became marked with shows for the populace, and by the attachment of tenants to their estates, depriving them of their freedom to move. The latter practice was

instituted to insure the payment of taxes. The consequences included

> . . . the decline in public spirit and morale, as witness the growing unwillingness of the citizenry to serve in the army . . . , the decline of the ancient republican virtues of sobriety, courage, loyalty, even the bankruptcy of Roman religion, since there was no new source of idealism to replace these. Most Romans followed instead a variety of Oriental cults that tended to de-Romanize, if not demoralize, them. Instead of public-spiritedness, corruption became the mark of the senatorial aristocracy and imperial bureaucracy; instead of love of country, an apathy among the masses, who distrusted a regime that tolerated such corruption and at the same time froze them in their occupations and professions.[27]

Like a plague, the size of the bureaucracy spread, and along with it the inevitable controls. Nothing escaped it, and it kept increasing its measure of control until its tentacles reached into almost every phase of human life. And big government had to be supported by oppressive taxation. As is the case today, the super-rich, through their influence and immunities, escaped being drained as the middle class were drained. "The small independent farmers and the commercial and industrial classes in the towns bore the brunt of the burden . . . . Too great taxation served to dry up business and stifle economic enterprise, in both town and country. Rome was, in effect, 'killing the goose that laid the golden egg.' "[28] The ever-increasing number of men deserting their businesses led to a decrease in government tax revenues. The reaction of the government was to pass laws that made it a crime to change businesses, and compelled children to engage in the same businesses as their fathers. The *curiales*, who were local people possessing small amounts of property, were charged with the collection of taxes and were responsible for those which they were unable to collect. But the number of *curiales* who fled was too great; and so these were also compelled by law not to leave their positions. The great

Roman Republic had degenerated into something like a caste system.

> . . . Little wonder, then, that immorality prevailed among many, especially in the upper classes. A privileged few with excessive luxuries and limitless leisure sought relief from boredom in shameless orgies, while most of the others lacked the minimum necessities for full human living and salutary self-respect. Furthermore, the freedom of all was seriously curtailed. According to critics, sexual standards were frequently so low as to be almost nonexistent. Premarital incontinence, postmarital adultery, birth control, and divorce were rampant. Gluttony and drunkenness were commonplace . . . . The jaded upper classes and oppressed masses were alike insensitive and indifferent to the progressive decline of the Empire.[29]

And so, in the words of another writer:

> . . . . The Roman Empire, which fell and was swept away, fell not more by the external violence which came upon it from without than from the internal corruption, intellectual and moral, which ate away its vitality within, and turned it from end to end into a heap of intellectual and moral ruin . . . . The state of personal and domestic morals presents a picture of incredible and unimaginable horrors under the roof of every family. And if such was the private life of men, if such was the state of their homes, what was the state of the Commonwealth — of the empire at large, in its public morality? The human imagination cannot conceive, without the facts before it, to what depth of utter moral corruption that natural society of the world had fallen.[30]

People often cite the so-called "communism" of the early Christians to bolster collectivistic propaganda and to soften criticism of socialism and communism. Such an approach stems either from a deliberate distortion of the facts or from ignorance concerning the nature of collectivism. It is true, to be sure, that the evangelical virtue of poverty was a characteristic of the early Christian community. But to identify that virtue with the doctrines of collectivism is akin to identifying a Saint Francis of Assisi with the evil monster

and criminal gangster, Mao Tse-tung. The difference between them is the difference between charity and theft, between kindness and criminal terror, between the communion of saints and the tyranny of Hell. In the first place, the poverty of the early Christians was voluntary in every sense of the word; it was not required for admission into the Christian community. The collectivist's deification of humanity and the imposition of the community of goods, on the other hand, is not voluntary in any sense of the word, for it is imposed by brute force in one degree or another.

The case of Ananias and Sapphira is often used as an example of the compulsory implementation of the community of goods by the early Christians. But anything more than a superficial reading will show that the punishment of these two people was not for their failure to comply with a collectivistic doctrine; rather, it was for their fraud.[31]

The religious orders of the Catholic Church have practiced common ownership of goods. But aside from the fact that the principal condition of entering such a community is that it be done voluntarily, it is also true that there is no advocacy of the adoption of such a practice by society at large. The motivation behind this type of community ownership also reveals the radical difference between these practices and those of the collectivists. The motivation is the growth in perfection of the individual member. The religious community seeks the individual's sanctification, not his submission. It is also true that the purpose of this common ownership has never been the collectivization of anything, either among the membership or in society.

There is really no reason to spend much time on the point that the whole emphasis and thrust of Christ's work and teaching was concerned with the individual. In fact, He explicitly condemned the so-called gospel of the religious materialism. An example that immediately comes to mind is His rebuke to those who would follow Him as social workers, in

the Gospel of John, which records an instance of His love for the multitudes in the context of this point. After feeding the people, "Jesus perceived that they would come to take him by force and make him king, [so] he fled again to the mountain, himself alone."[32] But the people figured they had a good thing and followed Him. The next day they found Him at Capharnaum, and soon discovered that the situation would not develop into one of those recurrent alliances between demagogues and the rabble, as they would have had it do. Christ rebuked them: "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves and have been filled. Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you."[33]

In the course of history, there have been certain religious groups that have adopted political collectivism as part of their body of doctrine. In the course of centuries the Apostolics, Albigenses, Anabaptists, and other sects clung to the principle of the unlawfulness of private property.[34] The pretensions of modern socialists to a scientific character are akin to the appeal of these earlier collectivists to the pretext and sanction of religion.

From a tactical point of view, the Sixteenth-Century religious collectivists operated like Nineteenth- and Twentieth-Century anarchists and Communists. At first, when their position was weak and vulnerable, they sought to gain the sympathy and support of the Lutherans, claiming that the points which separated them were not significant; but once they had secured a position of strength, they proclaimed the doctrines they had previously been silent about. With a sufficient power base, they moved toward revolution, advocating their own brand of the worker's paradise. In time the Bible was replaced by weapons of war, and pulpits were made into barricades, and then

> . . . the new Zion, the city of the Lord, became transformed into an entrenched fortress. What supervened thereafter, history has recounted: an unrestrained development of sensualism; the rending asunder of family ties; subversion of "ownership"; community of goods; abolition and proscription of sciences, letters and arts; despotism most monstrous, and butcheries on the wildest scale; a complex in sum of criminal acts which find only their counterpart, and that not even complete, in the terrible outbreaks of the Communards in Paris. [35]

Gradualism prepared the minds of dissenters for an eventual and open proclamation of Revolution. The year often mentioned as the starting point of this leftist revolutionary movement, which began in Zwickau in Saxony, is 1520. Its chief light was Thomas Müntzer, a one-time practicing Catholic priest and a disciple of Nicholas Storck. Müntzer was the Karl Marx of his day; he formulated a communistic doctrine of unrestricted equality, upon which he based his call for "the abolition of all temporal authority, with a general spoliation and division of wealth." [36] Needless to say, "such preaching produced, as was natural, great effervescence, culminating in terrible misdeeds."[37] The goal proclaimed was the establishment of a "theocratic" Communist state.

Müntzer at one time had been a friend of Luther. But theological differences led to a certain animosity between them, which became more intense after some trouble in Thuringia for which Müntzer was responsible. In reaction to his political demands and practices (as well as those of others), Luther wrote his *Against the Murderous and Thieving Hordes of Peasants*. Rebellion broke out in the early part of 1524, and "then began that terrible struggle commonly known as the Peasants' War, a true Socialistico-Anarchic manifestation . . . ."[38] Müntzer took control of the movement at Mülhausen, where he aided Heinrich Pfeiffer in making the city the center of the peasant revolt. Prince George of Saxony and Philip of Hesse joined their armies at Frankenhausen and went on to render a mortal

blow to the rebels. But the movement did not completely die out. Others tried to create a communist state in Münster. The armed struggle lasted from 1533-1535, and during it

> . . . the bells were melted to cast cannon, and with the lead of the roofs they made canister shot. The churches were transformed into granaries and stables, and the most beautiful objects were surrendered to the fury of these new Vandals . . . . So despotic and terrible was then the authority with which Matthias was invested that the very slightest opposition thereto was punished with death. [39]

This attempt to set up a so-called Christian commonwealth with equality and communion of goods became a nightmare of destruction and immorality, until the forces of Franz von Waldeck, Bishop of Münster,[40] defeated and destroyed the communists, leading to their brutal repression. [41]

We may conclude:

> . . . During the fourteen years between 1521 and 1535 this sect [*i.e.*, the communistic radical reformers] formulated all the principles professed by Communism and modern Socialism, the rehabilitation of the flesh and of the passions; destruction of the family; abolition of ownership; community of goods; liberty unrestricted; absolute equality; suppression and proscription of letters, arts and sciences . . . . The Anabaptists were allowed to carry out their doctrines at Mülhausen in Moravia, and at Münster, and on the whole, their attempts, if not abortive, terminated in abominations without example, and in an absolutism monstrous in the extreme. It seems as though at the moment when Europe was entering into the ways of modern culture, Providence had wished to let it experience the Anarchic doctrines which deny the essential conditions of civilisation. The experiment proved decisive; from now forth these deplorable errors cannot be held without disavowing the teachings of history.[42]

It is not necessary to comment, but only to observe that, as Cardinal Manning noted, "History seems for some men to be written in vain; and the lessons of experience seldom outlive

the first generation of those whom suffering has made wise."[43]

Among the chief literary productions that are cited as expressions of collectivistic thought (after Plato's *Republic*) is Thomas More's *Utopia*, which appeared in 1516 and which later came to have great influence in intellectual circles. It is said that More wrote this book about the perfect commonwealth in reaction to certain economic situations that he witnessed around him. Being a dedicated Christian, he was distressed at the sight of the ill-gotten goods of the rich, especially those gained through the abuse of political power. He expressed his distrust eloquently, reminding his readers of the danger inherent in the concentration of power in government, and of the sad fact that certain elements will seek to harness that power into their own service. He declared: "I can have no other notion of all the other governments that I see or know than that they are a conspiracy of the rich, who on pretense of managing the public only pursue their private ends, and devise all the ways and arts they can find out: first, that they may without danger preserve all that they have so ill acquired, and then that they may engage the poor to toil and labour for them at as low rates as possible, and oppress them as much as they please."[44]

More's imaginary island of Utopia with its perfect political and social system is supposed to have served as the inspiration of many later so-called idealistic collectivists. While that may be so, it would appear that his sentiments were more in tune with our own, as Americans, and with those of our founding fathers, who sought to "bind men down from mischief by the chains of the Constitution,"[45] than with those of the collectivists, who always seek to bind men down by the chains of tyrannical government.

Some works that are supposed to have been inspired by More's *Utopia* include Thomas Campanella's *Civitas Solis*

(1623), Francis Bacon's *The New Atlantis* (1629), and James Harrington's *Oceana* (1656). Campanella incorporated into his "City of the Sun" some of the most hideous aspects of Collectivism: selective breeding in order to produce a race of near-perfect children, and the delegation of the responsibility for the training of children to the state, because they "are bred for the preservation of the species and not for individual pleasure."[46]

In the Eighteenth Century many French "intellectuals" and "philosophers" waged their own private wars on existing institutions. It is in these men that the socialist Professor Nitti saw the source of modern socialism. He wrote: "To insist on wanting to discern the origin of modern socialistic tendencies among the doctrines of the 'Utopists,' simply implies ignorance of the aims of contemporary Socialism, and of the causes from which it sprang.

"The men who preceded and prepared the French Revolution were the true pioneers of Socialism, the real origins of which we must trace back no farther than the latter half of the eighteenth century."[47] Nitti went on to say: "Whoever will but carefully study the theories of the precursors of the French Revolution cannot fail to perceive that not a few of them professed views closely resembling those held by contemporary socialists."[48] Some of these writers, like Gabriel de Mably, an apostate priest, sought to establish community ownership as a means of attaining equality and the "good" of mankind. "According to the Abbé Mably, whose works, though soon forgotten, exercised a very great influence on the philosophy of the eighteenth century, the evils of society almost entirely arose from the unequal distribution of property . . . . Equality is the mother of all good . . . ; inequality, on the contrary, is the source of all evil, since from it arise the struggle between riches and poverty, all civil discord, and the thirst for wealth."[49] Others, such as the apostate priest Morelly (in his *Code de la*

*Nature* [1755]), asserted, under the influence of Rousseau, that institutions were the source of all problems in society – a principle later incorporated into Illuminist ideology by Adam Weishaupt. Morelly proposed, as an alternative, state control of all property and business.

Since the French Revolution, the doctrines of collectivism have spread like a destroying pestilence. As to the relationship between these doctrines and the French Revolution, G.P. Gooch, writing in the *Cambridge Modern History* in 1904, said that the peculiar notion of equality advocated by the revolutionaries "gave an immense impetus to socialism." He went on to point out that "the nationalisation of the land appears frequently in the pamphlets of the Revolutionary era; and with the conspiracy of Babeuf, socialism ceased to be merely a speculative doctrine and became a political programme."[50] Babeuf was the Illuminatus who has been called "the first modern to take practical steps toward the formation of a communist society."[51] Gooch also said that "more important than any direct advocacy was the effect of the sudden changes of ownership and the attack on the idea of the sacredness of property. It is in the socialist movement that the operation of ideas promulgated by the French Revolution is most clearly traceable at the present time."[52] Nitti pursued this idea further, saying: "Yet whatever may have been the economic and social results of the French Revolution, *there can be no denying that the greater part of the men who prepared it and carried it out had already foreseen the problems of modern Socialism.*"[53] [Emphasis added.]

Nitti also observed: "Montesquieu formulated the true ideal of Socialism when he declared that the State 'is bound to afford each citizen proper sustenance, decent clothing, and a mode of living not prejudicial to health.' "[54] Moreover, he said, "Chapelier, in his report of the decree issued on the 14th June, 1791, writes that the nation is bound to supply

work to all those who need it, and to assist the infirm";[55] and Nitti added, " . . . the Convention fully sanctioned this principle when it decreed that 'public relief is a sacred duty; society owes a living to its less fortunate members, either by procuring them employment or by assuring the means of sustenance to all those who are unfit for work.' "[56]

A non-French example of early socialism is found in Frederick II of Prussia, who, Nitti said, "in the preambles to his edicts on State reform, formulated a real system of State Socialism, in which he blended together the old German traditions and the liberal views of the encyclopaedists."[57] He went on to note that the *Preussisches allgemeine Landrecht*, compiled as a result of Frederick's directions, was published in 1794, and quoted "Tit. xix., part ii" of this document, which laid down the following principles: "#1. The State ought to provide with nourishment and maintenance all those citizens who cannot procure it for themselves, or cannot obtain it from those who are bound by law to furnish it to them. #2. To such as have not succeeded in finding employment, work shall be assigned, adapted to their strength and capacity . . . . #6. The State has the right, and is moreover bound, to create institutions, by means of which it may equally prevent privations in one class and prodigality in the other."[58]

The *Catholic Encyclopedia* of 1912 said, in its article on "Socialism": "The Collectivist idea, which is the economic basis of modern Socialism . . . [emerged with] 'Gracchus' Babeuf and his paper, 'The Tribune of the People,' in 1794. In the manifesto issued by him and his fellow-conspirators, *Les Égaux*, is to be found a clear vision of the collective organization of society, such as would be largely accepted by most modern Socialists."[59] The ideological child of Babeuf is Henri de Saint-Simon (1776-1825). Unlike Babeuf, he did not call for "public" ownership of everything. Rather, he said that the direction-controlling power should be vested in a

central government. Theoretically, Communists before him had said that reforms should be initiated by local authority. Thus Saint-Simon is credited with being "the first who endeavored to give a form to modern socialism . . . . From him dates socialism in its present shape."[60] He preached that labor alone was the source of all value, and hence, the laborer should have, he said, the first fruits, as well as the first place in society.[61] Thus, Saint-Simon "was the first to emphasize the division of modern society into employers and workingmen, and the first to advocate a reconstruction of the industrial and political order on the basis of labour and in the particular interest of the working classes. According to his view, the State should become the director of industry, assigning tasks in proportion to capacity and rewards in proportion to work."[62]

Charles Fourier did not demand the abolition of all capital, "yet he was more of a communist than Saint-Simon because his plans were to be carried out by the local communities, to which he gave the name 'phalanxes', and because the members were to live a common life."[63] As to the actual design of his communes: Fourier advocated a situation where everyone in the community would live in the same building. These buildings were called "phalansteries." Jobs were to be assigned and all workers were to receive for their labors a minimum wage.[64] In 1832 there was an attempt to establish a "phalanx" at Versailles. It was a complete failure. Between 1840 and 1850 about thirty communities based on Fourier's ideas were founded in the United States as a result of the efforts of such persons as Horace Greeley, Elizabeth Peabody, Charles A. Dana, Parke Goodwin, William Henry Channing, and Nathaniel Hawthorne.

Fourier exhibited some very definite pantheistic tendencies, according to the historian of Socialism, Victor Cathrein. He proceeded

> . . . from the supposition that what is ordinarily called the will of God is nothing else than the laws of universal attraction, which uphold the universe and manifest themselves in the instincts and tendencies of all things . . . [so that] in man these instincts are revelations of the divine will. Therefore it is unlawful to suppress them; they should be gratified; from their gratification arises human happiness; but the means to this gratification is the *organization of labor*. [65]

At the same time, Cathrein continued:

> . . . *Louis Blanc* (1811-1882) finds the root of all economic evils in free competition; and the only remedy, according to him, is in the public organization of labor. The state should undertake the part of the chief producer and gradually extend its production so as to make private production impossible. After the state has achieved this result it should regulate and control the entire industry of the nation.[66]

Blanc's *Organisation du travail* (1840) called for national workshops run by the state as a step toward state ownership and control of production. After the Revolution of 1848, France did establish some national workshops.

From Blanc's "time forward all the important theories and movements concerning the reorganization of society, in the other countries of Europe as well as in France, fall properly under the head of socialism." [67]

In England in 1793, Godwin had published his *Enquiry Concerning Political Justice*, a work "inculcating Anarchist-Communism." [68] This work had much influence on Robert Owen and his successors, the determinist socialists. A more influential group of English writers had arisen in the early Eighteenth Century; in terms of their impact on socialist thought, the effect of their writings was great. These writers, beginning with Dr. Charles Hall, put forward the "idea of a dominant industrial and social 'system' which is the pervading conception of modern Socialism . . . [Hall] worked

out the various basic principles of Socialism, which Marx afterwards appropriated and combined." [69]

Marx got his ideas for *Das Kapital* on class war, surplus value, etc., from Robert Thompson, Ogilvie, Hodgkin, Gray, and especially William Carpenter. "For indeed, this famous work is really nothing more than a dexterous combination of Hegelian Evolutionism, of French Revolutionism, and the economic theories elaborated by Ricardo, on the one hand, and this group of English theorists on the other."[70] But not only is Marx's work not original, it is also useless, except from a propagandistic point of view. As the introduction to the 1971 Washington Square Press edition of the *Communist Manifesto* put it (pages 35-36): "*Capital* has rarely convinced anyone who was not already bent toward Marxism. Economists, historians, and philosophers have long since ceased to take it as a serious contribution to their fields. It is so long and so dull a book that few Marxists can read or understand it. The function of *Capital* in the world of Marxist socialism is to sit on shelves, heavy and impressive, and to be pointed to as evidence that somewhere there is deep intellectual proof of what any given Marxist may happen to feel."

As for the "Manifesto of the Communist Party," which Marx and Engels were commissioned to write by a secret society in 1847, and which has come to be known as "The Communist Manifesto," it is "mere rhetoric."[71] What then was Marx's contribution to collectivism? It was, it seems, that he "gathered together and worked up the ideas and evidence that had originated with others, or were the floating notions of the movement; with the result that the new international organization had ready . . . a body of doctrine to promulgate, the various Socialist parties a common theory and programme for which to work."[72] In any case, "Certainly Marx's chief claim to historical importance [is unrelated to any personal greatness as a thinker, but rather is] the use the Communists have put him to."[73]

* * *

We began this survey by indicating the important difference between ideology and organization. At this point, it should be clear that collectivism, as a political tool, has been with man for thousands of years. The men and organizations that have employed it have come and gone as dreams of power have been born and died in individuals and groups of men.

It is our contention that conspirators have at every opportunity, in subjection to their lust to rule the world, fostered the incredible spread of collectivism that has plagued the world for the past two centuries. They have done so because to collectivize is to control. Tyrants and would-be tyrants collectivize people because collectivization is a mechanism for the control of people. It becomes a monopoly enforced at gun point. Those who control the collective control the trigger. Hence, whatever militates against collectivization is a threat to the tyrant's power. That is why, for example, morality is a constant object of attack in the attempt to communize a country. Morality by its very nature is individualistic. Destroy morality and you destroy the individual; destroy the individual and you destroy freedom. William Hinds, who wrote *American Communities* (1902), in which he listed 35 organizations that had adopted communist principles, and who was himself a firm believer in communism, saw the radical opposition between individual morality and collectivization quite clearly. He said: "The first step out of communism was taken when 'mine and thine' were applied to husband and wife; then followed naturally an exclusive interest in children; then the desire to accumulate individual property for their present and future."[74] The point is that all truly sacred things are threats to collectivistic power, for what is sacred is not open to promiscuous sharing. Sacred things are personal and private, and as such deny the communistic principle that the individual exists primarily for the collective, and hence receives his rights, and the sanctioning of

these rights, from the community rather than from his God-created nature as man. In the light of these facts, it is not difficult to understand why socialists, Communists, etc., promote promiscuous sharing of flesh and spirit, prostitution of body and soul. A population reduced to the level of a slut is already a virtual slave awaiting its harness. Thus is revealed the motivation behind the support given by tyrants and usurpers to every program and policy, old or new, that fosters collectivization.

## Three

# BEGINNINGS OF FREEMASONRY

The image evoked for Americans by the term "Freemasonry" is that of a social or fraternal organization that engages in humanitarian and benevolent activities. Few people realize that Masonry's history is the history of one of the most important, powerful, and influential organizations of modern times. As one historian put it:

> . . . [The] new faith in the future of humanity that spread in the eighteenth century was not simply an abstract fact or a mental force. It became a social force and a concrete fact through the agency of Freemasonry, which at once accepted it and advocated it; the great historical importance of modern Freemasonry results from this attitude that it took then . . . . Thus Freemasonry has become the most efficient social power of the civilized world. But it has been a hidden power, difficult to trace, to describe and to define. Consequently most historians have avoided treating it seriously and giving it due credit.[1]

If the number of people who realize the historical importance of Freemasonry is small, still fewer are those who realize the role it played in setting the stage for the rise of the Great Conspiracy, and in the case of some of its systems, *e.g.*, Grand Orient Masonry, in serving its purposes long after its establishment. We do not wish to offend anti-Communist Masons, many of whom are "among our staunchest patriots."[2] Nor do we wish to confuse the issue. Yet to disregard the role played by continental Masonry in the program of the Conspiracy is to be less than honest. Such an exclusion would

also create a serious gap in our knowledge of the history of the Great Conspiracy, a gap that would make it all the more difficult to detect the continuity of the Conspiracy up to the birth of Bolshevism. We do not think it an exaggeration to say that knowledge of the role played by continental Masonry is essential to an understanding of the birth, growth, and continuity of the thing we call the Great Conspiracy.

* * *

The word mason, in its French form (*maçon*), and ultimately in its Latin form (*matio* or *macio*), means "a builder of walls." The term "freemason" was possibly used prior to 1155, certainly by 1375. It seems that, originally, it referred to a mason of superior skill, a freestonemason, one who worked in ornamental (free) stone. By later connotation, it referred to an individual who enjoyed a certain freedom as a result of membership in a trade guild. Signs, symbols, and passwords appear to have been adopted to protect the sense of exclusivity enjoyed by members of the guild, and to prove membership. Others think the term "freemason" was used to describe masons who travelled about free of the restrictions and controls of local guilds. With the decline of Gothic architecture, the freemasons became one with the mason guilds.[3]

There are other theories, with variations, concerning the origin of the term. We mention these in order to set the stage and to establish a starting point for our discussion. But even more important, we want to bring out the very real distinction between the "primitive" or "operative" masonry described above, and the Masonry that is spoken of as an "efficient social power." This latter type is "modern" or "speculative" Masonry, which has nothing to do with trades or guilds. Rather, its concern is the building of a new order of things for the world.

No less than twelve theories have been proposed concern-

ing the genesis of speculative Masonry. This movement has been traced variously to (1) the patriarchs, (2) the pagan mystery religions, (3) certain men involved in the building of the Temple of Solomon, (4) the Crusades, (5) the Knights Templars, (6) the "Roman Collegia of Artificers," (7) operative freemasonry, (8) the Sixteenth Century Rosicrucians, (9) Oliver Cromwell, (10) Prince Charles Stuart, (11) Sir Christopher Wren, and (12) Dr. Desaguliers and his associates in the establishment of the Grand Lodge of London in 1717.[4]

This list may give the impression that one or another of these sources is the single origin of speculative Masonry. Actually, Masonry is a blending of systems. As one famous Mason put it, "Speculative Masonry is the legitimate offspring of a fruitful union between the professional guild of mediaeval Masons and a secret group of philosophical Adepts, the first having furnished the form and the second the spirit."[5]

By the Sixteenth Century, a great transformation had taken place in operative Masonry, in that it "became more symbolical [*i.e.*, speculative] than operative."[6] But it was not long until this new Masonry was on the verge of experiencing its own death. By the Seventeenth Century, only little pockets of Masons survived. However, due to the efforts of the famous architect, Inigo Jones (1573-1652), Masonry was to experience a rebirth. Jones reorganized the lodges and introduced the rationalism of Descartes, which aided mightily in shaping the character of this reborn Masonry. As a result of his fame as an architect, Jones had many friends among the nobility. Enthusiastically propagating his new system, he drew many of them into the reorganized lodges. These non-operative Masons were called Free and Accepted Masons. Attempts were made to merge the Masonic lodges with the Rosicrucians. At this point, it appears, the rationalism and atheism of the Masons did not readily mix with the alchemy

of the Rosicrucians, although, as we shall see, Rosicrucianism came to exercise a strong influence on Masonry.

Cromwell had been an enemy of the lodges, considering them, as he did, the secret meeting places of the nobles. After his death, his son Richard modified this anti-Masonic policy. George Monck, the 1st Duke of Albemarle and a Mason, was one of the younger Cromwell's advisers who secretly worked for the downfall of his master, and contributed much to bringing it about.

In 1663 a great Masonic Congress was held, at which the famous three degrees were created and a strong Rosicrucian element was introduced into the craft. Around this same time a book appeared, written by a French priest named Depuis, which called upon the Masons to vindicate the Knights Templars, who had been dispersed and suppressed by Philippe Le Bel in the Fourteenth Century. Depuis argued that the Templars were a religious order and that the French monarchy, which had destroyed them, must be made to pay for what it had done. He also said that since the Stuarts were allied to the French Kings, they also must be destroyed; and, strangely, since the Church had played a major role in the suppression of the Templars, the Church too must be destroyed. Whether this book was the cause of the tendency or an expression of it, the fact is that around this time there developed in the ranks of the Masons strong anti-Stuart, anti-Church, and anti-Bourbon sentiments. So significant was this change in sentiment that when Charles II died, the force of Masonry moved to prevent the accession of James II. But however much of Masonry was infected with this Templaristic spirit, the infection was not a universal characteristic, and when James went into exile, many of the Catholic nobles who went with him continued to consider themselves Masons. The non-Jacobite Masons who remained in England supported William of Orange, and the membership of the English lodges was dominated by Protestants and Rationalists.

The Jacobite Masons in France founded a Catholic lodge at Paris, which was soon to come under the influence of the ideas of the Enlightenment. In time the imported Masonry became militantly atheistic and radical. Eventually, the French brethren sought an alliance with English Masonry.

In England, Masonry adopted an air of universal beneficence. Robison wrote: "It is not unlikely that this was an afterthought. The political purposes of the association being once obtained, the conversations and occupations of the members must take some particular turn, in order to be generally acceptable."[7]

The Lodge of St. Paul at London made, in 1703, what appears to have been an appeal for increased membership, saying that "the privileges of Masonry should no longer be restricted . . . but extended . . . ."[8] But a much more important event in the history of Masonry stemmed from a meeting held at the Apple-Tree Tavern in the south of England in February 1717. There occurred there what has been called "the great *coup d'état*, when [the] Grand Lodge was founded, and Speculative Masonry . . . was established on a settled basis with a ritual, rules and constitution drawn up in due form. It is at this important date that the official history of Freemasonry begins."[9]

As to the peculiar modern significance of the term Freemasonry, it "dates only from the constitution of the Grand Lodge of England, 1717 . . . [and it] has been universally and exclusively understood . . ."[10] from about 1750.

Between 1718 and 1720 Masonry of the new type spread to France. In 1727-28 it was exported to Spain. It moved to Germany in 1730; to Russia in 1731; to Italy in 1733; to Sweden in 1735; to Portugal in 1736; to Switzerland in 1737; to Prussia by 1738-40; and to Austria by 1742. Masonic documents of Irish origin date from 1726.[11] Between 1725 and 1733 the number of lodges increased from 63 to 126.

Three characteristic features of this reborn Masonry were: (1) so-called freethinking, (2) Rosicrucianism, and (3) Hermeticism. We will consider each in order to get a better picture of the nature of Masonry.

In the first place, it is evident that "Freemasonry's Grand Lodge, founded in 1717, was originally an association of freethinkers."[12] Jonathan Swift characterized "those who usually pass under the name of Free-thinkers" as "atheists, libertines, despisers of religion . . ."[13] The fact that Philip, Duke of Wharton, the impious profligate and one-time president of the "London Hell Fire Club," became Grand Master in 1722[14] indicates that there was no immediate attempt to break with the "traditions" cited by Swift as characteristic of freethinkers. This is also indicated by the ideology of Masonry, which was characterized by an "indifference in matters of religion . . . and a tendency towards cosmopolitanism and internationalism, which would supplant the Christian duty of patriotism and loyalty to the State by some kind of ineffective international humanitarianism . . ."[15]

Two other conspicuous features of early Masonry were Rosicrucianism and Hermeticism. "According to the vast majority of the great Masonic authors, the Masonic secret cult is derived from the ancient 'mysteries' of India, Egypt, Persia, Greece, and Rome."[16] The Reverend C. Penny Hunt concluded that "Freemasonry is simply Theosophy. It is the perpetuation of the worship of the old pagan gods of ancient Egypt, Greece, India, etc. . . ."[17] Or as another writer put it: "Freemasonry has incorporated bits of other systems in its initiations and higher degrees, such as the mystery schools, Mithraism, the Egyptian priesthood, the system of the Pythagoreans, Essenes, cabalists, Druids, the orders of knighthood, Rosicrucians, Arabic secret societies, and the Knights Templar."[18] Since we have neither the time nor the space to consider all these elements, we will restrict ourselves to the

two already mentioned, Rosicrucianism and Hermeticism. And it is interesting that both elements were introduced under the influence of the same person – Elias Ashmole, a wealthy banker and man of many talents, astrologer, alchemist, avowed Rosicrucian, celebrated English antiquarian, and founder of the Oxford Museum.[19]

Ashmole became a Mason in 1648 and "displayed great energy in reconstituting the Craft; he is said to have perfected its organization, to have added to it further mystic symbols, and according to Ragon, it was he who drew up the ritual of the existing three Craft degrees – Entered Apprentice, Fellow-Craft, and Master Mason – which was adopted by [the] Grand Lodge in 1717. Whence did these fresh inspirations come but from the Rosicrucians? For, as Ragon also informs us, in the year that Ashmole was received into Freemasonry the Rosicrucians held their meeting in the same room at Mason Hall!"[20]

Ashmole was active and powerful and had successfully protected Robert Flood, the pantheist, who created a powerful Rosicrucian movement in England and succeeded in turning Oxford into a completely Rosicrucian University.

The Masons adopted the title of "Great Architect of the Universe" for the "deity." Originally this was a phrase coined by the famous Rosicrucian Hesse Komensky, whose dream was the creation of a one-world religion. Komensky had hit upon the idea of using secret societies for the furtherance of his cosmopolitan goals. As to the goals of the Rosicrucians, they sought to bring about a universal peace, to be presided over by an aristocracy of philosopher kings, the spiritual needs of the masses being satisfied by a one-world universal church.

Besides seeking knowledge of the transformation of base into precious metals, the Rosicrucians were interested in prolonging and eventually creating human life, while they continued to "carry on the practice of other occult and uncanny

arts."[21] This last fact, interestingly, leads us to our next consideration, and back to Elias Ashmole, "to whom is probably due the first introduction of Hermeticism into the English Masonic lodges in the seventeenth century, long before the formal inauguration of speculative Freemasonry. . . ."[22]

Hermeticism is the whole system of occultism, including elements of "Theosophism, Christian Scientism, Neo-Platonism, Philonic Judaism and Jewish and Pagan Cabalism."[23] To a great extent it represents a revival of Gnosticism, as well as the deviations of the Waldenses, the Albigenses, the Manichaeans, and other groups, along with the secret worship of ancient and modern sectaries of the East. It "aims at providing the modern European race with some acceptable substitute for Christianity."[24] Hermeticism was supposed to have been founded on the reputed teachings of Hermes Trismegistus (a late name of Hermes [Greek god of science and invention], as identified with the Egyptian Thoth [god of wisdom and magic]. He was the fabled author of works embodying magical, astrological, and alchemical doctrines).

In the light of these constituent elements (*i.e.*, the philosophy of the freethinkers, Rosicrucianism, and Hermeticism), the question of the nature of this newborn or reborn Freemasonry of 1717 comes up. Some have concluded that what emerged was an organization of mystical radicals seeking the destruction of civil and ecclesiastical authority and the substitution of a one-world political and religious order ruled by an elite corps of inner initiates. We are faced with the question: Was this Masonry of 1717 just an innocuous association of freethinkers who adopted occultist trappings – or was it subversive in intent from the beginning?

John Robison, when he first wrote his *Proofs of a Conspiracy*, held that it was an innocent organization that became corrupted after its export to the continent. He said:

> . . . the homely Free Masonry imported from England has been totally changed in every country of Europe, either by the imposing ascendancy of French brethren, who are to be found every where, ready to instruct the world: or by the importation of the doctrines, and ceremonies, and ornaments of the Parisian Lodges . . . .
>
> In short, I have found that the covert of a Mason Lodge has been employed in every country for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger. I found, that this impunity had gradually encouraged men of licentious principles to become more bold, and to teach doctrines subversive of all our notions of morality – of all our confidence in the moral government of the universe – of all our hopes of improvement in a future state of existence – and of all satisfaction and contentment with our present life, so long as we live in a state of civil subordination.[25]

On the other hand, the Abbé Barruel, author of *Memoirs Illustrating the History of Jacobinism*, held that "masonry as a system . . . originally contained an element of danger . . . ."[26] and concluded "*that Irreligion and unqualified Liberty and Equality are the genuine and original Secrets of Free Masonry, and the ultimatum of a regular progress through all its degrees.*"[27]

Both Barruel and Robison, however, considered that the development of English Masonry was quite different from that of continental Masonry. Though Barruel saw English Masonry of 1717 as thoroughly subversive, by the time he wrote his book he concluded that most of the dangerous elements had been "eliminated" in England.[28] He said:

> . . . England above all is full of those upright men, excellent citizens, men of every kind and in every condition of life, who count it an honour to be masons, and who are distinguished from other men only by ties which seem to strengthen those of benevolence and fraternal charity. It is not the fear of offending a nation amongst which I have found a refuge which prompts me to

> make this exception. Gratitude would prevail with me over all such terrors and I should say in the midst of London: "England is lost, she will not escape the French Revolution if the masonic lodges resemble those I have to unveil. I would even say more: government and all Christianity would long ago have been lost in England if one could suppose its Freemasons to be initiated into the last mysteries of the sect." [29]

Barruel went on to say, "Let us admire it [*i.e.*, the wisdom of England] for having known how to make a real source of benefit to the State out of those same mysteries which elsewhere conceal a profound conspiracy against the State and religion." [30]

While these historians of the Conspiracy held different views of the nature of Masonry in 1717, they both agreed that English Masonry and continental Masonry followed different paths. As things turned out, even on the question of the original nature of Freemasonry, the disagreement between Barruel and Robison was diminished. Robison wrote his work independently of Barruel. But after having read Barruel's work, he said in a later edition of his book, speaking of the nature of Masonry in 1717: "I am particularly struck by a position of Abbé Barruel . . . . He supports this remarkable position with a great ingenuity, and many very pertinent facts. I confess that now, when I have got this impression, I shall find it very difficult to efface it." [31]

We may conclude, reasonably and safely we think, that the Masonic system that emerged in 1717 was no innocuous social club, but an organization which had as its innermost secrets "Irreligion and unqualified Liberty and Equality," and that these seditious elements blossomed when exported to the continent, while in England they remained relatively dormant. Robison said:

> "Abbe Barruel's account of this matter suggests a pleasing reflection . . . . [For] in Britain the Brethren have never sus-

> pected that its principles were seditious or atheistical . . . [whereas] the Free Masonry of the Continent was tricked up with all the frippery of stars and ribbands, or was perverted to the most profligate and impious purposes, and the Lodges became seminaries of Foppery, of Sedition, and Impiety . . . . As the good sense and sound judgments of Britons have preserved them from the absurd follies of Transmutation, of Ghost-raising, and of Magic, so their honest hearts and their good dispositions have made them detest and reject the mad projects and impious doctrines of Cosmopolites, Epicurists, and Atheists." [32]

As to the nature of continental Masonry, this was no secret that Barruel and Robison had stumbled upon. Its subversive nature was a fact known to many. Thus, in 1735, the Masonic lodges were proscribed "by an edict of the States of Holland. In 1737 Louis XV forbade them in France. In 1738, Pope Clement XII issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV; and in 1743, the Council of Berne also proscribed them."[33] All of which leads us to a consideration of developments in Masonry after 1717.

## Four

# A GLANCE AT ENGLISH MASONRY

At this point, it should be abundantly clear from our discussion of the nature of Masonry that Masonry developed in England along lines different from those which marked its course on the Continent. We will therefore deal only briefly with English Masonry.

After 1730, it seems that certain elements of "Biblical Christianity" were introduced into some English lodges, though this was not a universal characteristic of Masonry after 1730. For "even England . . . experienced the French innovation . . . [in spite of] the repeated injunctions, admonitions, and reproofs of the old Lodges . . . . "[1]

Arthur Preuss, the historian of Freemasonry and one-time editor of the *Fortnightly Review*, spoke of a negative turn in English Masonry around 1772, as a result of the impact of Preston's philosophy. A. Mackey, a famous Mason, admitted as much when he said that "Preston's lectures were, therefore, undoubtedly the inauguration of a new era in the esoteric system of Freemasonry."[2] Reflecting on this bad turn, Preuss said: "We think, however, that his remarks should be restricted to English Masonry; for on the Continent Masonry already had far other designs than mere convivial banquets."[3] Mackey said that Preston's contribution was that he organized the Masonic philosophy in a scientific way. Actually, the doctrines of cosmopolitanism and religious naturalism were already there. Said Preuss: "The germ, indeed, of Naturalism was there . . . but it remained for

Preston . . . to give the germ development in England, as it had already received development in the High Degrees on the Continent."[4]

The extent of Preston's influence was apparently not very great. As you will recall, Barruel and Robison did not detect this influence to any great degree when they wrote their works at the close of the Eighteenth Century. But whatever elements were introduced by way of the organization of Masonic doctrine, Professor Robison looked upon them as minor compared with the effects that would be brought about by another association which had been introduced into English Masonry. This association was the Order of the Illuminati,[5] which used the Masonic cover while it conspired to overturn all religious and political institutions. The Order's power had become enormous; indeed, according to Robison, it was almost irresistible. Robison stated that the leading lights of the French Revolution (as we have already mentioned) were members of this Order, were guided by its principles, and acted according to its instructions. While he wrote, he said, its agents were actively spreading the Order's destructive doctrines among the English, having had Illuminated lodges in England "ever since 1784."[6] Six years after the introduction of the Illuminati into England, Edmund Burke wrote, while reflecting on the French Revolution: "It appears to me as if I were in a great crisis, not of the affairs of France alone, but of all Europe, perhaps of more than Europe."[7]

## Five

# DEVELOPMENTS IN AMERICAN MASONRY

Masonry was introduced into the American colonies from England in 1730 and developed along lines similar to those taken by English Masonry. No doubt American lodges were used by revolutionaries, but unlike the French brethren, the Americans did not embrace destructive religious and political ideas. While the French brethren sought to destroy the old regime, in America "the British Constitution was rescued, not overthrown, by Washington, Jefferson, *et al.*"[1]

Benjamin Franklin became a Mason around 1731, and published the *Book of Constitutions* in 1734, the same year that he became provisional grand master of Pennsylvania.

Some of the American lodges received their charters from the Grand Lodge of Scotland. Most were connected with the Grand Lodge at London.

George Washington, Paul Revere, John Paul Jones, Patrick Henry, and Alexander Hamilton were all Masons. Yet many Masons supported the British cause. Benedict Arnold was a Mason who "changed sides."

The Bible was held in many American lodges to be divinely inspired; indeed, many American Masons looked upon the craft as an essentially Christian institution.

In 1761 another system was introduced. This was the red Masonry of France. In that year (the same year Frederick the Great was acknowledged as head of the Scottish Rite[2]), a man named Stephen Morin was sent to America by the "Grand Consistory of Sublime Princes of the Royal Secret in

Paris" to establish the "Rite of Perfection," *i.e.*, the subversive Scottish Rite. After arriving in America, Morin delegated Masonic power to certain men. His "deputy inspector," Henry Francken, appointed a man by the name of M.M. Hayes at Boston, who in turn appointed a certain Brother Da Costa as deputy inspector-general of South Carolina. Hayes also appointed deputies for Pennsylvania and Georgia. By 1801 they were prosperous enough to hold a convention for the formation of a "Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite."[3] It should be noted that this "Scottish Rite" Masonry has nothing to do with the Masonry of Scotland. The use of the word "Scottish" was an overt expression of pretended sympathy with the Stuart cause, a mere cover.

For the most part, it appears that Eighteenth Century American Masonry was "a distinguished brotherhood where wealthy merchants, prominent citizens and enlightened ecclesiastics gathered to exert a progressive influence on the nation and to help each other . . . . [But] with the excesses of the French Revolution and the attitude taken by French Freemasons a wave of suspicion spread all over America . . . ."[4] The suspicions were not completely groundless. In 1798 the Reverend Jedediah Morse of Boston created a notable disturbance when he "affirmed in a sermon that the Order of the Illuminati was not only alive, but actively engaged in secularist propaganda in the United States."[5] The stir that was created caused Dr. Vernon Stauffer later to write a book dealing with the activities of the Illuminati in America as they related to the situation that surrounded the Rev. Mr. Morse's attack and exposé. Stauffer's book, *New England and the Bavarian Illuminati*, received an extensive examination in the *Catholic Historical Review*. Although the reviewer expressed doubt as to whether the Illuminati as an organization had "the effect on American politics attributed to it," he thought that "they changed the trend of

continental Freemasonry, animated the French Revolution, and, via France, came to America, where they changed theocratic New England into a secularist country, almost anticlerical in its public policy."[6] Professor Robison had taken note of the fact that the Order of Illuminati had already had "several" lodges in America before 1786. In view of the relentless practice of the Illuminati to use Masonry as a cover and an instrument, it is not surprising that the result of this attempt to turn New England into "a secularist country" (no doubt under the cover of Masonry) was that "the New England clergy from 1793 to 1800 turned its back to Masonry . . . ."[7] This may also explain why "many Federalist clergymen attacked the order bitterly. [And why] the Federalist newspapers, in denouncing the Jacobin clubs of France and the democratic societies of America, did not spare Freemasonry . . . . The conflict between the conservative elements and the Masonic organization in America grew very bitter from that day on – until 1825, when it reached its greatest peak."[8] In 1826 the famous Captain William Morgan case occurred. Morgan, who was going to publish an exposé of the subversive intrigues that were operating under the cloak of Masonry, was murdered. His death was attributed to these subversive elements, and a powerful anti-Masonic movement developed in the United States.[9] "From 1827 on, American Masonry knew dark days . . ."[10] The attack that ensued in public circles was not only against Masonry; it was also directed against other secret societies. Lodges were closed and membership declined. The anti-Masonic trend was translated into a political party, which won some local elections and in 1832 nominated William Wirt for President.[11]

The "reaction against the activities of *the Invisible Empire* [emphasis in the original] which had begun to make its influence felt in American life"[12] led John Quincy Adams, the 6th President of the United States, to write in 1833: "I

do conscientiously and sincerely believe that the Order of Freemasonry, if not the greatest, is one of the greatest moral and political evils under which this Union is now laboring."[13] But still Masonry continued to grow. Preuss said:

> . . . For a while it had been supposed that the revelations of 1826-1832 had destroyed the influence of Freemasonry and secret societies generally in this country. But during the Civil War, lodge agents . . . initiated a multitude of young men . . . . When the smoke of battle had cleared away, many true patriots asked: What shall be done in view of the secretism that has come upon the land like a flood?[14]

In 1868 representatives of seventeen denominations formed, in Pittsburgh, the National Association of Christians Opposed to Secret Societies. Magazines such as *The Christian Cynosure* were started, and books were written to counter the activities of secret societies. In 1874 the National Christian Association was organized "to coordinate Protestant opposition to secret societies."[15]

That these secret influences survived and continued to make use of some elements of Masonry throughout the Nineteenth Century is apparent. How else can we explain the support given by certain elements to the revolutionary activities of European socialists, continental Masons, and adepts of various secret societies? For example, the Hungarian, Lajos Kossuth, was initiated at a lodge in Cincinnati on April 21, 1852, and given a generous gift to prove that "on the altar of St. John's Lodge the fire of love burnt so brightly, as to flash its light even into the deep recesses and mountain fastnesses of Hungary . . . ."[16]

Garibaldi, "the greatest freemason of Italy . . . and Mazzini were also encouraged by . . . [certain] American Freemasons in their revolutionary enterprises . . ."[17]

As to how these revolutionary activities were to be

supported, we have an answer from Albert Pike, who was referred to as "the Sovereign Pontiff of Universal Freemasonry" by one authority,[18] and as " 'the Prophet of Freemasonry' and 'the greatest Freemason of the nineteenth century,' and . . . an honorary member of almost every Supreme Council in the world" by another.[19] Pike said: "With tongue and pen, with all our open and secret influences, with the purse, and if need be, with the sword . . . . "[20] Pike himself supported Italian Masonry's war against religion in the last century, and expressed himself on this anti-religious stance in a letter to Timoteo Riboli, the Italian Grand Commander, by saying: "In [the] presence of this spiritual '*Cobra di capello,*' this deadly, treacherous, murderous enemy . . . the unity of Italian Masonry is of absolute and supreme necessity . . . . "[21]

Many Masons also advocated a *Kulturkampf* for America, while they worked for the establishment of it on an international scale. (Generically, *Kulturkampf* may be described as the struggle to control religious and educational institutions "in the interests of the political policy of centralization."[22]) *The Genius of Freemasonry*, by J.B. Buck, a 33rd degree Mason, which was in its 3rd edition in 1907, and which "advocates most energetically a *Kulturkampf* for the United States,"[23] was ardently recommended by Masonic journals to all American Masons, while *The American Tyler-Keystone* of Ann Arbor (a Masonic journal) was an open supporter of the endeavors of the Grand Orient Party of France, which sought to establish a "universal social republic."[24]

If the nature of the Grand Orient Party of France is not already clear, consider the following item, which appeared in the *New York Times* on February 23, 1913: "The aim of the Grand Orient is to destroy all religion, beginning, of course, by crushing Roman Catholicism in France, to overturn all thrones hostile to its designs and to establish a world-wide

republic, but a republic of which its own high-priests are to be the dictators."[25] M. Delpech, who was a member of the French Senate and also president of the Grand Orient of France, declared:

> . . . The triumph of the Galilean has lasted twenty centuries; but now his day is over. The mysterious voice which once announced the death of Pan, today announces the downfall of the impostor God who promised an era of justice and peace to those who believed in him. The Illusion has persisted for too long. This faithless God now gives place in his turn. He passes from the scene to join in the dust of ages his fellow deities of India, Egypt, Greece, and Rome who saw so many deluded worshippers prostrate before their altars . . . . Brother Masons, we rejoice to state that we are not without our share in this overthrow of the false prophets.[26]

In spite of the fact that many American Masons today are certainly numbered among our staunchest patriots and anti-Communists,[27] it must be acknowledged, in light of the foregoing information, that the Conspiracy, to one degree or another, used American Masonry to further its goals.

One factor in understanding how conspirators could "use" Masonry is the realization that it is not a monolithic system. For example, we may speak of the Blue lodge system, the American York Rite system, and the Scottish Rite system. Most American Masons have belonged to the Blue lodge system, which has only three degrees. The second largest body has been the York Rite system with seven degrees, while the smallest group has been the Scottish Rite. What is especially significant is that, as one author put it, writing in 1928, "The number of active 'thirty-thirds' is said to be not more than 75, although their honorary associates number perhaps 2,000."[28] However, "in America it is precisely those admitted to the higher degrees who have been most violent in their attacks on the Catholic Church."[29] And not the

Catholic Church alone. *The New Age* (the official organ of the Supreme Council of the Scottish Rite 33rd degree) declared in its May 1918 edition: "Before the world can be made *safe for democracy*, the autocratic Church must be cleared away."[30] (Emphasis added.)

One famous Mason contemptuously remarked, "It should be noted, that the great majority of Masons are far from being 'initiated' and 'are grovelling in Egyptian darkness.' . . . 'The masonry of the higher degrees,' says Pike . . . 'teaches the great truths of intellectual science; but as to these, even as to rudiments and first principles, Blue Masonry is absolutely dumb.' "[31] Thus even Pike, presumably, would admit that "the large number of *exoteric* Masons among us, are men for whom principles of religious toleration are sincere, and not a flimsy mask and empty name, and who are not prepared to subscribe to open hate . . . . "[32]

We may determine then that Eighteenth Century American Masonry was not exactly the same as Continental Masonry. But there is no doubt that, towards the end of the Eighteenth Century and throughout the Nineteenth, it was, to one degree or another, harnessed into the service of secret and destructive forces, whose programs, for the most part, as far as we know, were neither supported nor sympathized with by the rank and file members.

## Six

# DEVELOPMENTS IN FRENCH MASONRY

We have pointed out that the Masonry that first went to France from England was Jacobite and Catholic; Jacobite because it was established by nobles who went into exile with James II, and Catholic because these same noblemen were Catholic. We have also indicated that this Catholic Jacobite Masonry underwent a rapid and radical change.

In 1721 the freethinking Masonry of England was imported into France. Unlike its English counterpart, it was soon caught up in the spirit of novelty. The proliferation of degrees and symbols was common, and many Masons dallied with occultism.[1] So rapid was this evolution of bad elements that one commentator was led to remark that "French lodges tended to atheism and anti-clericalism from the beginning."[2] And no wonder, for "the zealous champions of Free Masonry found no inclination to check this inventive spirit or circumscribe its flights. Under the protection of Masonic secrecy, they planned schemes of a different kind, and instead of more Orders of Chivalry directed against the enemies of their faith, they formed associations in opposition to . . . the church."[3]

A massive attempt to discredit religion as mere superstition, and its practitioners as ignorant and non-reflective, was being carried on by the proliferation of anticlerical publications: to be associated with religion was to call on oneself the unbridled criticism of a new generation of sophists.

From the time of the early developments in French

Masonry, knowledge of what was going on came to the ears of Church officials. Steps were taken, and the Church attempted to have the lodges suppressed. In 1738 Clement XII issued a bull, *In Eminenti,* banning Freemasonry and excommunicating Catholics who took part in it.[4] But the Church was not the only target of French Masonry. Civil authority was also made an object of attack. "The Lodges became schools of scepticism and infidelity . . . the spirit of conversion and proselytism grew every day stronger."[5] The book, *La Franc-Maçonnerie Écrasée,* "described as the true Masonic programme a programme which, according to Boos, the historian of Freemasonry . . . in an astonishing degree coincides with the programme of the great French Revolution of 1789."[6]

The proliferation of degrees was not merely an indulgence of the whim for novelty. It also served as a cover for the more subversive elements, shielding them from real or potential antisubversive forces within the craft. The point is made by Louis Blanc in his *History of the French Revolution*: "As the three grades of ordinary Masonry included a great number of men opposed, by position and by principle, to every project of social subversion, the innovators multiplied the degrees of the mystic ladder to be climbed. They created occult lodges reserved for ardent souls . . . shadowy sanctuaries whose doors were only open to the adept after a long series of proofs calculated to test the progress of his revolutionary education."[7] It seems that while French Masonry was a seedbed for doctrines destructive of Church and state, ordinary members were not in all cases sold on them.

While "universal brotherhood" was a proclaimed goal, legitimate authority was pictured as an obstacle in the way of attaining this happy state. Such ideas, which appeal to the superficial, utopian mind, no doubt served well the plans of anarchistic conspirators who sought the destruction of

institutions and traditions that did not, or could not be made to, serve their purposes. Universal darkness, it was said, was the present condition of man; all rulers, with the exception of sympathetic ones, were despots; and all priests, with the exception of sympathetic ones or fellow conspirators, were witch doctors. The degrees of revolutionary Masonry were as a clearing in this dark forest of men. Typical was a discourse "delivered by Mirabeau in the *Loge des Chevaliers Bienfaisants* at Paris, [in which] we have a great deal of the levelling principles, and cosmopolitism, which he thundered from the tribunes of the National Assembly."[8] We all know the nature of the bloody revolution that was the expression of this ideology in the hands of criminals; but it was the anarchism of levelling cosmopolitanism that prepared the ground for the growth of the revolution.

What was the speed with which this radical corruption was accomplished? Though it assuredly "progressed" by degrees, "it is certain that before 1743 it had become universal, and that the Lodges of Free Masons had become the places for making proselytes to every strange and obnoxious doctrine."[9]

These evil influences spread beyond the lodges and aided the dissemination of disbelief and impiety. Eventually all classes of society felt the demoralizing influence. As Professor Cahill put it, the lodges provided "the meeting-places in which every type of impiety, immorality, and revolt found a safe refuge, and where all the anti-religious and anti-social elements of French society met on common ground. This spirit of revolt soon bore fruit all over Europe and America in the anti-religious persecutions, the expulsion of the Society of Jesus from various countries, the complicated intrigues which culminated in the suppression of the same Society (forced on the Holy See through Masonic influence), and later on in the French Revolution (1789)."[10] And Robison said: "In short, we may assert with confidence, that the

Mason Lodges in France were the hot-beds, where the seeds were sown, and tenderly reared, of all the pernicious doctrines which soon after choaked [*sic*] every moral or religious cultivation, and have made the Society worse than a waste, have made it a noisome marsh of human corruption, filled with every rank and poisonous weed . . . . Thus was corruption spread over the kingdom under the mask of moral instruction."[11]

In 1725 the Grand Lodge of Paris had been established by supporters of James II, who cherished the hope of restoring the Stuarts to the English throne. The leader of this lodge was a man by the name of Charles Radcliffe, who with his brother, Lord Derwentwater, had spent some time in an English prison. In 1716 Lord Derwentwater had been executed on Tower Hill, and Charles Radcliffe escaped to France and assumed his brother's title. It is to this new Lord Derwentwater that the establishment of the Grand Lodge of Paris is attributed. We mention these facts because, after the new Lord Derwentwater resigned from his position in this Jacobite Masonic system, Templarism (under cover of the Stuart cause) "boldly came forward and claimed to be not merely a part of Masonry but the real Masonry, possessed of superior knowledge and entitled to greater privileges and the right to rule over the ordinary, *i.e.*, Craft Masonry."[12]

In the early Nineteenth Century certain documents appeared which claimed that, after the suppression of the Templars in 1312, the society did not cease to exist, but that "a line of Grand Masters had succeeded each other in unbroken succession from Jacques de Molay to the Duc de Cossĕ-Brissac, who was killed in 1792. The Grand Master appointed in 1705 is stated to have been Philippe, Duc d'Orléans, later the Regent."[13] That such a succession is factual is dubious. What is not so doubtful is that the Templar movement was revived sometime around 1740 in France and Germany. In France this revival was "highly

probable," according to Nesta Webster; in Germany it was "a fact disputed by no one."[14]

The important thing seems to be not so much the continuity of the Templars as an organization, as the continuity of the ideology the organization represented, and the significance of its revival. For "even if we deny direct affiliation [between ancient and modern Templarism] we must surely admit a common source of inspiration producing, if not continuation, at any rate a periodic revival of the same ideas" [15] — ideas that set up as the goal to be sought the destruction of religious and civil institutions. Marx eloquently expressed the "Templar spirit" when he said, in the Communist Manifesto: "Communists everywhere support every revolutionary movement against the existing social and political order of things." Such programs surely seek to create conditions that will enable some group to "grasp from the midst of world anarchy, universal dominion."[16] Templarism was at least one of the most destructive and deadly trends introduced into Masonry.

In 1741-43 the Kadosch Degree was introduced. Based on the Masonic degree of "the Grand Elect" (which was one of the three degrees of vengeance instituted in response to the death of the mythical Masonic figure, the "master-builder," Hiram), this degree was adapted to apply to Jacques de Molai, the very real Templar who had been executed by Philippe le Bel in the Fourteenth Century. Philippe le Bel, like the Eighteenth Century French kings, was a descendant of Hugh Capet. The practical political implication of this newly formed degree of vengeance was that "the Hiramic legend was changed into the history of the Templars with Jacques de Molai as the victim. So the reprobation of attack on authority personified by the master-builder becomes approbation of attack on authority in the person of the King of France."[17] Returning to Louis Blanc, who spoke of "shadowy sanctuaries," we find that he went on to say: "It was to

these subterranean schools that Condorcet alluded when, in his *Histoire des Progrés de l'Esprit Humain,* interrupted by his death, he promised to tell what blows monarchical idolatry and superstition had received from the secret societies, daughters of the Order of the Templars."[18] Albert Pike, the red Mason of the Nineteenth Century, also spoke of a Templar interest in the craft: "Masonry has not only been profaned, but it has even served as a veil and pretext for the plottings of anarchy, by the secret influence of the avengers of Jacques de Molai . . . . The Anarchists have retaken the Rule, the Square and the Mallet, and written on them 'Liberty, Equality, Fraternity.' That is to say, Liberty for the covetous to plunder, Equality for the basest, and Fraternity to destroy."[19]

We have spoken a good deal about Templarism and Jacques de Molai, but have given little information about the original movement and the man.

Jacques de Molai, or Molay, was a famous member of the Order of the Temple in the Fourteenth Century. The Templars were crusading knights who occupied Palestine for half a century. Reputedly, they entered into a treaty with the *Hachichiens*, or Order of Assassins, a secret society that controlled the mountains around Jerusalem and carried on a war of brigandage and assassination against both the Saracens and the Crusaders.[20]

With Jerusalem at the point of ruin, it seems the Templars made an alliance with the Assassins, and as a result of this association they were supposed to have undergone a radical change, to the extent that Christian principles no longer held sway in the councils of the order. Indeed, they were said to have engaged in "blasphemous ritual"[21] and to have authorized "unnatural vice."[22] Consequently, Philippe le Bel, King of France, "who had hitherto been the friend of the Templars . . . ,"[23] suppressed the order and put the Grand Master, Jacques de Molai, to death. Some think the Templars

survived as a secret society[24] and adopted a ritual flowing from and inspired by their hatred for the Church and state, which embodied their lust for vengeance. "The execution of Jacques de Molai in the fourteenth century is one of these . . . far-off things for which no sane man would nourish an active resentment; but revenge for the execution of Jacques de Molai turned into a ritual against Church and King . . . . That ritual was practised on the eve of the French Revolution. When the head of Louis XVI fell into the sack, not only was the death of Jacques de Molai revenged upon a descendant of Philip le Bel, but a proscribed Order . . . [was] revenged both, and at once, upon Church and State."[25]

"The earliest of all [Masons connecting the craft with Templarism]," wrote one authority quoted by Webster, "are supposed to have been the Masons of Lyons, who invented the Kadosch degree, representing the vengeance of the Templars, in 1741."[26] These Masons of Lyons had a remarkable career. The lodge *Chevaliers Bienfaisants* became the most systematic and zealous of the cosmopolitical lodges,[27] and "stood as it were at the head of French Free Masonry."[28] In 1782 at the Congress of Wilhelmsbad it was looked up to as "the mother Lodge of what they called the *Grand Orient de la France* . . . ."[29] In 1769 and 1770 all the refined lodges or philosophical lodges in Alsace and Lorraine were joined together, and at a convention in Lyons they placed themselves under the lodge of *Chevaliers Bienfaisants*. They all professed one "Masonic Faith." This lodge at Lyons was also under the patronage of the grand master of French Freemasonry. It had daughter lodges at Paris, Lille, Strasbourg, and Toulouse, and its influence extended to Germany and other foreign countries. Professor Robison tells us: "One of its favorite daughters, the Lodge *Theodor von der guten Rath*, at Munich, became so remarkable for discourses dangerous to church and state that the Elector of Bavaria, after repeated admonitions during a course of five or six

years, was obliged to suppress it in 1786."[30] Another daughter lodge, at Regensburg, "became exceedingly obnoxious to the state, and occasioned several commotions and insurrections. Another at Paris [which was established in 1786,[31] ] gradually refined into the Jacobin club . . . . "[32] The lodge at Lyons also sent the bloody revolutionary, Willermoz, to the great congress of 1782 at Wilhelmsbad,[33] after which "Illuminism was left in possession of the field."[34] Significantly, "of the zealous members of the Lodge Theodore the most conspicuous was Dr. Adam Weishaupt, Professor of Canon Law in the University of Ingolstadt."[35]

## Seven

# DEVELOPMENTS IN GERMAN MASONRY

In 1737 a lodge was established at Hamburg[1] which is considered by some to have been the first German lodge of modern Masonry. Prior to this date, and before the establishment of the Grand Lodge of London in 1717, a lodge had been erected in Cologne (1716), and by 1725 there were many lodges, in both the Catholic and Protestant parts of Germany. The oldest lodges traceable to the Grand Lodge of London were set up at Hamburg, Wetzlar, Frankfurt am Main, and Brunswick. It was not long until a group of Alchemist Rosicrucians, who saw in Masonry an opportunity for spreading their influence, asserted that they were the only true Masons. Once established, the Rosicrucian lodges proliferated. No doubt a contributing factor to their success was their penchant for the mysterious and the sensual.

In 1756-57 a significant turning point occurred in German Masonry. Robison said that at this time "French officers who were prisoners at large in Berlin"[2] began to instruct the Germans in a type of Masonry that went beyond anything that had been imported from England, and "in half a year Free Masonry underwent a complete revolution all over Germany . . . ."[3] This transformation brought with it a power struggle within the ranks of the brethren. The Rosaic (*i.e.*, Rosicrucian) lodges of Berlin made a bid for complete authority over all the German lodges. Many resisted and, logically enough, an appeal was made to the Grand Lodge of London. The pretext of the dispute had to do with

disagreements over craft practices. London responded by acknowledging only three degrees as authentic. The decision was rendered with an air of assumed authority, the Grand Lodge of London claiming for itself the right to instruct in matters of the order so as to insure the preservation of orthodox Masonry. It also claimed the right to issue patents for the establishment of new lodges. Since not all parties were satisfied with the decision, a significant split occurred.

The two major camps in German Masonry were the Rosaic lodges and the lodges that claimed to adhere to the English system. But there was another system of German Masonry that came to be the most important of all. This was the *Strickten Observanz*, the Order of Strict Observance. The leaders of the Strict Observance, *i.e.*, those who exercised real authority, were called the "Unknown Superiors," a title reminiscent of the "Invisibles" of Seventeenth Century Rosicrucianism[4] and anticipatory of the "upper ones" of the "inner circle" of Weishaupt's Order of the Illuminati, as well as of the "Insiders" of the Great Conspiracy.

Waite's *Secret Tradition in Freemasonry*, quoted by Nesta Webster, says that this is the first instance where a Masonic system "claimed to derive its authority from Unknown Superiors, irresponsible themselves but claiming absolute jurisdiction and obedience without question."[5]

The membership of the Order included Prince Charles of Hesse; Duke Ferdinand of Brunswick; von Bischoffswerder, the Prussian minister; the Councillor of Legation in Saxe-Gotha, Christian Bode; Baron de Wächter; and the foreign minister of Frederick the Great, von Haugwitz. But "the 'Unknown Superiors' remained in the background, unadorned by titles of chivalry but exercising supreme jurisdiction over the Order."[6]

Frederick the Great had at one time, while he was still Crown Prince of Prussia, been a scoffer at Masonry. After two years of correspondence with Voltaire, however, he

developed an interest in it, and on August 14th, 1738, he was initiated in the presence of representatives of the Grand Lodge of Hamburg. He acceded to the throne in June 1740, with no apparent loss of enthusiasm for the craft, and had the lodge of the "Three Globes" founded at Berlin. By 1746 the jurisdiction of this lodge extended to at least fourteen others.[7]

In 1740 Voltaire paid his first visit to Frederick. This "visit to Germany was followed by two remarkable events in the masonic world of France. The first of these was the institution of the additional degrees; the second – perhaps not wholly unconnected with the first – was the arrival in Paris of a masonic delegate from Germany named von Marschall, who brought with him instructions for a new or rather a revived Order of Templarism . . . ."[8] Marschall arrived in Paris in 1741, and "attempted to interest Prince Charles Edward and his followers."[9] This same year the "Templar degrees [were] first heard of in France under [the] name of 'Scots Masonry.' "[10] The "Pretender," it seems, was not responsive. Marschall was followed from Germany, two years after his departure for France, by the Baron von Hundt, who also tried to interest Prince Charles Edward in the revived order, "by assuring him that he could raise powerful support for the Stuart cause under the cover of reorganizing the Templar Order, of which he claimed to possess the true secrets handed down from the Knights of the fourteenth century."[11] Whether von Hundt succeeded in getting the support of the prince is doubtful, although there are some who say that after the death of the Stuart cause in the defeat of Culloden, the prince joined the order. In any case, it is clear that his membership was sought in order to strengthen the cover that so-called Scots masonry was intended to supply. But "when in 1751 von Hundt officially founded his new Templar Order under the name of the *Stricte Observance*, the unfortunate Charles Edward played no part at all in the scheme."[12] It

should be kept in mind that the Jacobite cause played no real part in the Templar movement in French Masonry. The use of the term "Scots" to describe the degrees introduced into France under the influence of Templarism represents nothing more than the adoption of the Stuart cause as a front for the introduction of degrees designed to foster doctrines of a subversive character, *i.e.*, as "a convenient symbolism for its [Templarism's] work of subversion."[13]

Although the doctrines of Templarism, and the powers that fostered them, came to exercise no small degree of influence in French Masonry (especially through the powerful lodge at Lyons, where, Professor Robison says, "the fictitious Order of Masonic Knights Templars was formed"[14]), it must be noted that the Templar Order which Hundt founded in 1751 (*i.e.*, the Order of Strict Observance) was in reality a purely German association.[15] Thus, whereas Templarism exercised its great influence in Germany through a distinct Masonic order, in France its influence was felt via the introduction of the so-called Scottish rite. And what was perhaps the main reviver of this Templar influence was that most important lodge at Lyons, which we have already mentioned, the *Loge des Chevaliers Bienfaisants,* which came to be looked up to as the mother Lodge of the *Grand Orient de la France.*[16]

Voltaire's second visit to Frederick was in 1750; he remained at the Prussian Court for three years. In 1751 the Strict Observance was established, and in 1754 the Rite of Perfection, which was the original form of the Templaristic Scottish Rite, was founded in France.[17] (You will recall that in our discussion of developments in America we noted that this same Rite of Perfection was exported from France to the United States.) You will also recall that the original Masonry that was exported to France from England was Jacobite, and that it underwent rapid and radical change. We may therefore point out that the flood of Templarism

"corresponds precisely with the decline of Jacobite and the rise of German influence."[18] It appears that Frederick's plan was to use "Masonry as a cover for his intrigues . . . . But in order to acquire influence in a secret society it is always necessary to establish a claim to superior knowledge, and Templarism seemed to provide a fruitful source of inspiration . . . . For this purpose new light must be thrown on the Order. Now, there was probably no one better qualified than Voltaire, with his knowledge of the ancient and mediaeval world and hatred of the Catholic Church, to undertake the construction of a historical romance subversive of the Catholic faith – hence the urgent summons to the philosopher to visit Frederick . . . . [It is not surprising then that Voltaire's] *Essai sur les Moeurs* championed the cause of the Templars."[19]

A further indication of Frederick's part in the Templaristic trend introduced into France is that "in 1786 [when] the Rite of Perfection was reorganized and rechristened the 'Ancient and Accepted Scottish Rite' . . . it is said to have been Frederick who conducted operations, drew up the new Constitutions of the Order, and rearranged the degrees so as to bring the total number up to thirty-three . . . "[20] And so, "in the thirty-second degree of Sublime Prince of the Royal Secret, Frederick is described as the head of Continental Freemasonry; in the thirty-third degree of Sovereign Grand Inspector-General . . . the Sovereign Grand Commander is Frederick, who at the time this degree was instituted figured with Philippe, Duc d'Orléans, Grand Master of the Grand Orient, as his lieutenant . . . . By 1786 French Masonry was thus entirely Prussianized and Frederick had indeed become the idol of Masonry everywhere."[21] One historian concludes that "the preponderating role in Templarism . . . was played by Frederick the Great, probably with the co-operation of Voltaire . . . . "[22] Albert Pike, about whom we have already spoken in connection with subversive elements in Nineteenth

Century American Masonry, and who has been described as an *Insider* of the Conspiracy,[23] addressed himself to the question of Frederick's relationship to Masonry. (This is the same Pike who said, "Masonry . . . has even served as a veil and pretext for the plottings of anarchy, by the secret influence of the avengers of Jacques de Molai."[24]) Concerning Frederick, Pike said, "There is no doubt that Frederick came to the conclusion that the great pretensions of Masonry in the blue degrees were merely imaginary and deceptive. He ridiculed the Order, and thought its ceremonies mere child's play; and some of his sayings to that effect have been preserved. It does not at all follow that he might not at a later day have found it politic to put himself at the head of an Order that had become a power."[25]

In 1752, twelve years after Voltaire's first visit to Frederick and one year after the establishment of the Strict Observance in Germany, a very secret letter was sent from Lord Holderness to Lord Albemarle, then English Ambassador at Paris. In this letter, Holderness wrote of "the influence which the King of Prussia has of late obtained over all the French Councils."[26] Shortly after, Lord Albemarle wrote about "the great influence of the Prussian Court over the French Councils by which they are so blinded as not to be able to judge for themselves."[27]

Another important factor in the creation of an intellectual climate favorable to the growth of the spirit of revolution was the production of the famous *Encyclopédie* of the philosophers. According to a popular tale, the idea of such a work came to the philosopher Diderot when, in 1743, Le Breton, the bookseller, suggested that he translate the *Cyclopaedia* of Ephraim Chambers, which had been published in 1728. Reflecting on this proposal, Diderot was inspired. Instead of merely translating the *Cyclopaedia*, why not use it as a starting point for the creation of a much more extensive and comprehensive work, a work that would

require more than the efforts of one man? Fortunately d'Alembert, the mathematician and philosopher, was available. After him, other competent scholars of all the professions would be enlisted to make their contributions. According to one highly sympathetic account of the *Encyclopédistes*' work, the reward these noble, disinterested men of truth received, after spending twenty years in dedicated labors, was persecution at the hands of the Jesuits. Naturally, this author said, those small-minded bigots (the Jesuits) were resentful because they had not been called upon to write the articles on theology. And so the philosophers were made to suffer the indignity of seeing their great work suppressed at the hands of reactionaries.[28]

What actually happened seems to have been quite different: One of the supporters of Lord Derwentwater at the Paris Grand Lodge, possibly a Jacobite himself, was a certain Andrew Michael Ramsay (Chevalier de Ramsay). In 1737 Ramsay delivered a famous oration in which he traced the origin of Masonry to the Crusades. In this same speech he also called for the production of a work such as the *Encyclopédie*. He said, "All the Grand Masters in Germany, England, Italy, and elsewhere exhort all the learned men and all the artisans of the Fraternity to unite to furnish the materials for a Universal Dictionary of all the liberal arts and useful sciences . . . . The work has already been commenced in London [*i.e.*, the *Cyclopaedia* of Chambers], and by means of the unions of our brothers it may be carried to a conclusion in a few years."[29] Thus, at least six years before Diderot was supposed to have conceived his brilliant idea, Ramsay proposed it at the Grand Lodge at Paris. In fact, the so-called independent workers who actually produced the *Encyclopédie* were "artisans" of the Masonic fraternity. At the 1904 Congress of the Grand Orient, the credit was put where it belonged:

> In the eighteenth century the glorious line of Encyclopaedists formed in our temples a fervent audience which was then alone in invoking the radiant device as yet unknown to the crowd: "Liberty, Equality, Fraternity." The revolutionary seed quickly germinated amidst this *élite*. Our illustrious Freemasons d'Alembert, Diderot, Helvetius, d'Holbach, Voltaire, Condorcet, completed the evolution of minds and prepared the new era. And, when the Bastille fell, Freemasonry had the supreme honour of giving to humanity the charter (*i.e.*, the Declaration of the Rights of Man) which it had elaborated with devotion. (Applause.) [30]

By the time the first volume of the *Encyclopédie* appeared (1751), both Diderot and d'Alembert had been made members of the Prussian Royal Academy, and in 1752, Frederick offered the presidency of the Academy to d'Alembert. He turned the offer down, but in 1755 and again in 1763 he visited Frederick. He was regularly receiving a pension from Berlin.[31]

With regard to Frederick, we may conclude:

> The art of Frederick the Great . . . was to make use of every movement that could further the design of Prussian supremacy. He used the Freemasons as he used the philosophers . . . to carry out his great scheme – the destruction of the French monarchy and of the alliance between France and Austria. Whilst through his representatives at the Court of France he was able to create discord between Versailles and Vienna and bring discredit on Marie Antoinette, through his allies in the masonic lodges and in the secret societies he was able to reach the people of France. The gold and the printing presses of Frederick the Great were added to those of the Orléanistes for the circulation of seditious literature throughout the provinces. [32]

As to the general condition of Masonry in Germany, it appears that there developed a parallel situation to the one in France. We are referring to the corruption that so quickly developed in French Masonry and the influence this corruption had on the condition of the nation. Although French

Masonry was significantly corrupted in 1743,[33] the situation in German Masonry developed a bit more slowly, perhaps due to the preoccupation of the Germans with the French scene, which in this period also included the Seven Years' War, a conflict in which England was allied with Prussia against France.

But by the 1770's corruption had run its course in Germany. Beside the changes in German Masonry, there also occurred "a great revolution of the public mind in Germany, and scepticism, infidelity and irreligion, not only were prevalent in the minds and manners of the wealthy and luxurious, and of the profligate of lower ranks, but began to appear in the productions of the press."[34] A part of this general moral breakdown was traceable to the agitation within organized religion. In fact, the general tendency toward decadence was significantly aided, as is the case today, by a pernicious and false "ecumencial movement." One of the sources of the spirit of indifference (*i.e.*, the spirit of ecumenism) was a certain man named Basedow, who proposed the idea of an interdenominational religious school. The scheme was capitalized upon by the forces of subversion. The parallel with today's ecumenical movement is incredibly exact. Robison's account of the matter could have been written yesterday to describe our situation, in which there is a powerful movement in *all* organized religions to destroy the very notion of truth by sacrificing it to the god of unity-at-any-price. In 1798 he wrote: "Innumerable were the projects for moderating the differences between the three Christian communions of Germany, and making it possible for the members of them all, not only . . . to worship God in the same church, but even to communicate together. This attempt naturally gave rise to much speculation and refinement; and the proposals for amendment of the formulas and the instructions from the pulpit were prosecuted with so much keenness, that the groundwork, Christianity, was refined and refined, till it vanished altogether, leaving Deism,

or Natural, or, as it was called, Philosophical Religion, in its place."[35]

What had occurred at that time in Germany within the Protestant religions (*i.e.*, the Lutherans and the Calvinists or Reformed Church) was to happen in the Catholic Church in the late Nineteenth Century and again after the Second Vatican Council. Indeed, this devastating heresy today *dominates* so-called modern, so-called Catholic theological circles. In Protestantism, this modernist heresy usually parades under the title of "liberal Protestantism." In Germany, in the Eighteenth Century, these "modern" thinkers began slowly, but were soon calling for a second reformation, a new reformation. And so, "The Scriptures . . . were examined by clergymen of very different capacities, dispositions, and views, till by explaining, correcting, allegorising, and otherwise twisting the Bible, men's minds had hardly any thing left to rest on as a doctrine of revealed religion. This encouraged others to go farther, and to say that revelation was a solecism, as plainly appeared by the irreconcilable differences among these Enlighteners (so they were called) of the public . . . . Another set of writers . . . proscribed all religion whatever, and openly taught the doctrines of materialism and atheism."[36] Please note that naturalism, the religion of pantheism, teaches that "religious truth is derived from nature, not revelation; [it is thus] the denial of the miraculous and supernatural in religion."[37]

We are getting ahead of ourselves a bit, but we would mention one of the greatest contributors to this subversion of religion. He was a bookseller by the name of Nicholai, and he was to become one of the most valuable members of the conspiratorial secret society, the Order of the Illuminati, which would eventually seize control of, direct, and dominate the spirit of revolution that had begun to permeate European society. Its success, to a great extent, depended on the subversive, destructive developments in continental Ma-

sonry. Nicholai "found the greatest success in his method of slandering the defenders of Bible-Christianity . . . ."[38] Since the time of this Illuminatus, the technique has not been fundamentally changed. And so today everything is tolerated in theological circles (including the bold-faced stupidity exemplified, for example, in such ideas as "atheistic Christianity" and "the death of God movement") – everything except orthodoxy. Those who assert the need for orthodoxy are subjected to all manner of derision and are cast in the role of the ridiculous bumpkin.

Another German bookseller, by the name of Heinzmann, perceived the existence of a conspiracy "of trading Infidels."[39] To counter it, he wrote his "*Appeal to my Country, concerning a Combination of Writers, and Booksellers, to rule the Literature of Germany, and form the public mind into a contempt for the religion and civil establishments of the Empire.*"[40] As today, the spread of subversive religious literature in Eighteenth Century Germany was accompanied by the widespread distribution of pornography.[41]

"And thus it appears," said Professor Robison, writing in 1798, "that Germany has experienced the same gradual progress, from Religion to Atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France. And I must now add, that this progress has been effected in the same manner, and by the same means; and that one of the chief means of seduction has been the Lodges of the Free Masons."[42]

## Eight

# ORGANIZATION OF THE GREAT CONSPIRACY UNDER THE ILLUMINATI

France had her "philosophical" and revolutionary propagandists, as well as her share of all manner of secret societies, but as has been stated, "it was Ingolstadt which contributed the genius of organization, and the mechanism for turning mere ideologues into disciplined fanatics. [For in the final analysis,] the true revolutionary is not the man who believes in revolution; the man who is the most dangerous threat is the man who uses the allure of ideology to harness the latent energies of the discontented and the masses. He is a man who has gone beyond ideology himself, and is so detached from moral feeling that he draws his power from the organization of human weakness. Such a man was Adam Weishaupt."[1] This is the same man whom Louis Blanc called "one of the profoundest conspirators who ever existed."[2]

Adam Weishaupt was born on February 6, 1748, of Westphalian parents, at Ingolstadt in Bavaria. His father, George, died in 1753. Whether it was "under the influence of his free-thinking godfather, the director of the high-school of Ickstatt . . ."[3] that he fell, or that of Baron Johann Adam Ickstatt, curator of the university, is not clear. (If indeed these were two different persons!) What is apparent is the effect his upbringing had on his character. For he "was well indoctrinated from . . . skeptical and atheistic volumes . . . . So unsettling was this dose of cynicism, administered before the boy learned anything of life, that his career was diverted into sterile antagonism against every authority."[4]

Weishaupt attended Ingolstadt University and graduated in 1768. In 1772, as a result of his "guardian's" influence, he became professor of civil law at his alma mater. In 1773 he was appointed professor of canon law, and became the first layman to occupy that position at Ingolstadt – a post that had been held for the twenty years preceding his appointment by a Jesuit. One Nineteenth Century apologist for the order Weishaupt later founded said that this appointment was the real cause of the Jesuits' "rage" against him. It is not surprising that, since this apologist considered the Jesuits to be an anti-social organization, and Weishaupt's secret society an organization for social regeneration, he considered Thirteenth Century Satanism to be an expression of the downtrodden masses.[5] However, in 1773 Adam Weishaupt, "an atheist by intellectual conviction . . . [and] viciously anticlerical,"[6] was appointed to a post in which it was his function to instruct young minds in the canons of the Church, as they were related to ecclesiastical, moral, and divine law. In 1775 he was made dean of the Faculty of Law. But Weishaupt was not satisfied with his "success." In 1778, in a letter to a man who was then a fellow conspirator, he lamented:

> In another situation, and in an active station in life, I should have been keenly occupied, and the founding [of] an Order would never have come into my head. But I would have executed much greater things, had not government always opposed my exertions, and placed others in the situations which suited my talents. It was the full conviction of this . . . which first suggested to me the plan of Illumination.[7]

Being a popular speaker who avidly propagated his own brand of Liberty and Equality, which called for freedom from superstition (*i.e.*, from religious restraint) and civil oppression (*i.e.*, from legitimate civil authority), his growing influence over the students led him into conflicts with some

Churchmen. His hated enemies were the Jesuits, who opposed his subversive doctrines, as they had opposed those of the conspirators of the Enlightenment in France. As the "Charge to the Grand Juries of the County Courts of the Fifth Circuit of the State of Pennsylvania," titled *The Rise and Progress of Revolution*, put it in December 1800: "... there was one [Religious Society] which, above all others, the Conspirators hated and dreaded: the Society of the Jesuits."[8] The document continues:

> The members of this Society were the guides of education in France. It was vain, to corrupt the opinions of the existing generation, if the rising generation was to be educated in the doctrines of Faith, and in hostility to the new philosophy. Philosophy could never prevail, if Religion were left, like the Hydra, ever shooting up new heads. Voltaire and his infidel associates, with all their light and reformation, must fall; or the Society of Jesuits must be destroyed. Against this Society, the masters of education in France, was the force of the philosophers directed. They succeeded; the Society was abolished; and the instruction of youth was surrendered to the Philosophers.[9]

Since the Jesuits were the greatest enemies of the forces of subversion both in France and Germany – Weishaupt had acknowledged in secret correspondence that "Our worst enemies [are] the Jesuits"[10] – their destruction was imperative. One technique used was the principle of reversal. And so the Jesuits were accused of being themselves the secret force behind the subversive secret societies. But "the fact is that the accusation of Jesuit intrigue behind secret societies has emanated principally from the secret societies themselves and would appear to have been a device adopted by them to cover their own tracks"[11] and to launch an attack on their own chief enemies. The Jesuits were of course hated at Ingolstadt precisely because they were "the only body of men sufficiently learned, astute, and well organized to outwit the schemes of Weishaupt."[12] The Jesuits were

ordered disbanded in 1773, and by so ordering, "it is possible that the Old Régime removed the only barrier capable of resisting the tide of revolution."[13] A modern parallel that immediately comes to mind is the attempt over the past decade to destroy The John Birch Society, which, however, not being subject to ecclesiastical authority as the Jesuits were, could not be suppressed in the same way.

The Jesuits were suppressed in 1773. Weishaupt's Order was not officially established until three years later. Hence, when we read of the enmity between the two groups, the reference is to the Jesuit opposition to the doctrines of naturalism, cosmopolitanism, and anarchy that Weishaupt and company had advocated years before the official establishment of his secret society. These destructive doctrines did not originate with the Bavarian professor (though he made, as we shall see, his own unique contribution); nor was Weishaupt responsible for their wide dissemination throughout the continent prior to the existence of his Order. The fact is, Weishaupt did not corrupt continental Masonry. The corruption had begun long before his Order rose to a position of power. He merely completed the corruption, organized it, and directed it. Hence, the credit for the suppression of the Society of Jesus goes not to Weishaupt, but (according to the Abbé Barruel) to an anti-Christian conspiracy whose chiefs included Frederick the Great of Prussia, d'Alembert, and Voltaire.[14] By 1773, the year of suppression, the Jesuits were already out of Weishaupt's way as an organization, though no doubt they continued, as individuals, to exercise influence and opposition to the schemes of Weishaupt.

Weishaupt must have discerned the existence of the "great anti-Christian conspiracy . . . which brought about the suppression of the Society of Jesus, the production of the *Encyclopédie*, and the spread of the anti-Christian movement in France."[15] Indeed, this may have provided the inspiration that first gave him the idea of harnessing Masonry into his

service. In 1774 he made what appears to be his first attempt at gaining control of its vast power and influence. But, even more important, he "felt the need of a powerful secret organization to support him in the conflict with his adversaries and in the execution of his rationalistic schemes along ecclesiastical and political lines."[16] He also determined that such a secret society could go a long way toward securing control over the power of Masonry. He would therefore establish his own secret society, stamped with his own ideas and working under his strict control. Such an organization could operate as readily within Masonry as outside it. The chances that it might succeed in capturing Masonry were far greater than those of one man's doing so. And so, "Weishaupt [who] had long been scheming the establishment of an Association or Order, which, in time, should govern the world,"[17] founded his Order "under the name of Illuminati on May 1, 1776, and assumed the 'illuminated' name of 'Spartacus.' "[18]

Some of the earliest members of Weishaupt's new order were drawn from among his students, who had been "dazzled" by "his sarcasm and studied brilliance . . . . "[19] Especially important as preparation for the future was the recruitment of young nobles. Among the earliest initiates were also included faculty members and minor public officials. Weishaupt formed a group of *Insinuators*; their job was to recruit initiates who, if properly disposed and sufficiently susceptible to the "illuminating" rays of the Order, could move up through the ranks.[20] The influence of the Order began to spread as a result of missionary activities and the work of returning students, who were more interested in Weishaupt's brand of "illumination" than they were in real education. By November of 1778 Weishaupt was able to inform one of his Illuminati that 1,000 members had been secured, along with ten Illuminated lodges in Bavaria alone.[21] By 1778, as Robison put it, "the number of

Members was considerably increased and the Order was fully established." [22] The Order had secured control of professorships, "ecclesiastical seats," scholarship and church funds. It also had considerable church property at its disposal through its control of "the Ecclesiastical Council, the governing body that was the link between church and state."[23] The take-over extended even to an important seminary, which was intended, as a friend and associate of Weishaupt wrote in a memorandum drawn up at the time, to "stock all Bavaria with priests both clever and proper." [24]

Though the Order had been fully established on firm ground by 1778, Weishaupt's grand plan of capturing Masonry was still far from realized. He was not alone in appreciating the importance and power of a unified Masonry in the service of a secret power. Nor was he the first to plan such a unification and take-over. A certain Baron Adolf von Knigge was another who sought this prize and formulated a plan to obtain it. He had "very extensive connections among the Masons . . . [and] travelled like a philosopher from city to city, from Lodge to Lodge, and even from house to house, before his Illumination, trying to unite the Masons . . . ."[25]

Knigge had studied to be a lawyer but was known as an author and critic.[26] He was a famous Mason and a high ranking member of the Order of Strict Observance, bearing in it the name "Eques a Cygno."[27] In the Illuminati his name was to be Philo.

Like Weishaupt, Knigge had been unsuccessful in his plan to unify Masonry. Unlike Weishaupt, he was a man of the world, a skilled writer and an expert public relations man, [28] whereas Weishaupt's talents were concentrated in an "immense organizing capacity,"[29] in the "perfected ideology of revolution, and the technique of convert formation." [30] Together, they might accomplish what they had failed to do separately.

In July of 1780, Knigge met one of Weishaupt's agents, the

Marquis of Constanza, whose name in the Illuminati was Diomedes, and who has been called "one of the most notorious of the Illuminati."[31] Constanza "converted him, and changed all his measures, by showing him that he (Knigge) was only doing by halves . . ."[32] what the Illuminati had already given effect to.

The extent of Knigge's importance to the success of the Illuminati has been attested to by Weishaupt himself, who said of him: "Philo does more than we all expected, and he is the man who alone will carry it all through."[33]

Weishaupt had anticipated the great conquests that would flow from securing Knigge for the Order. Although certain conflicts would arise between the two of them, he was willing to tolerate much, for this was a crucial stage in the life of his conspiracy. And besides, "the two minds breathed the same spirit, even if the two personalities often clashed."[34] So "the new convert became [or was, for a time, led to think he was] the co-equal of Weishaupt in the Illuminati, now quarreling, now attacking, now defending the master."[35] Allies, "together they formed a plan for seizing the pre-existing structure of continental Freemasonry."[36] Knigge's greatest contribution to the Order, it seems, was that he prepared the lodges for "Illumination" by spreading the Illuminati's system of eclectic Masonry. He proved to be, "next to Spartacus [*i.e.,* Weishaupt], the most serviceable man in the Order, and procured the greatest number of members. It was chiefly by his exertions among the Masons in the Protestant Countries, that the *Eclectic System* was introduced, and afterwards brought under the direction of the Illuminati."[37] As he had moved about from city to city and town to town in his previous attempt to unify and control Masonry, so now, after his illumination, as an agent of Weishaupt, he "went over the same ground to extend the *Eclectic System*, and to get the Lodges put under the direction of the Illuminati, by their choice of the Master and Wardens."[38] We

may conclude: "The accession to it, in 1780, of the Masonic agent Freiherr von Knigge (Philo), a man of wide experience and well known everywhere in Masonic circles, gave matters a decisive turn."[39] So decisive a turn, in fact, that by 1782 Weishaupt's burning desire was capable of being realized; and so important that the communication of Weishaupt's plan to Baron Knigge by Constanza is said to have opened up what has been called "the great epoch of Cosmo-politism . . . ,"[40] an epoch which as yet has not been closed, for as one Nineteenth Century defender of Weishaupt's Order said, "all enlightened nations now adopt and advocate its aims."[41]

From July 16, 1782 to August 29, 1782, there was held at Wilhelmsbad "the great international convention of Freemasons . . . ,"[42] the event that would serve to deliver Masonry into the hands of the Illuminati. Weishaupt, you will recall, had been actively seeking control of Masonry via his Order since its establishment; and Knigge's entrance into the Order was the ingredient that made the prospect of seizing Masonry a real one. Both realized full well that "International control of Freemasonry was a prize worth seizing."[43] The groundwork having been prepared, the Congress of Wilhelmsbad provided the occasion. Thus Weishaupt's "coadjutor Knigge, who had been travelling about Germany proclaiming himself the reformer of Freemasonry, presented himself at Wilhelmsbad, armed with full authority from Weishaupt. . . . "[44] So effectively had Knigge prepared for this great moment that he did not even have to attend the meetings. Indeed, " 'Illuminated Freemasonry,' which Knigge and Weishaupt now proclaimed to be the only 'pure' Freemasonry, had already gained such a reputation that almost all the members of the convention clamoured for admission into the new institution."[45] "One by one the leading delegates came out to visit Knigge,"[46] who "succeeded in enrolling . . . magistrates, savants, ecclesiastics, and ministers of state as Illuminati, and [most important] in

allying himself with the deputies of Saint-Martin and Willermoz."[47] So important was this alliance with the French brethren that any desire on the part of the leaders of the Strict Observance (including the Duke of Brunswick, who was ostensibly its chief[48]) to seize the prize which was international Masonry was dashed by it. And so, "vanquished by this powerful rival, the Strict Observance ceased temporarily to exist and Illuminism was left in possession of the field."[49] Even the Duke of Brunswick was to become an Illuminatus, although still later he would apostasize, as he beheld France suffering under the darkness of Weishaupt's so-called Illumination during the French Revolution.

Prior to the Congress of Wilhelmsbad, a great deal of work had been done in the interest of Illuminating the lodges. "At the Congress . . . Illuminism was injected into Freemasonry by indoctrinating the Masonic leaders. . . ."[50] Yet much work still had to be done in consolidating the control attained, and in increasing its degree. As with any massive organization, the process of direction and re-direction required great skill, time and labor; and this was the task which faced the Order of Illuminati upon its accession to the number one spot among the various and sundry secret sects and conspiracies that operated in and through continental Masonry. Weishaupt, then, did not spontaneously create the Great Conspiracy which his conspiracy became. Nor did he create the raw material of it. The ingredients that coalesced under the banner of Illuminism had already existed prior to, and apart from, the establishment of his Order on May 1, 1776. What he did do was to fashion his own Illuminist conspiracy into a powerful and effective tool, which worked hard and long to bind together powerful instruments of destruction, marrying them to his own conspiratorial apparatus and animating them with his program for making revolution. The product of this process we may fittingly call the Great Conspiracy.

In order to facilitate the consolidation of the Order's power and the further Illumination of Masonry, Knigge made certain demands on the delegates to the Congress, demands that were readily acceded to, and that served to further open the lodges to Illuminati agents, at the same time providing a mechanism for the protection of the Illuminati's own inner circle. The latter was accomplished by making the secrecy of higher degrees a universally accepted practice in continental Masonry. They also introduced the practice of free affiliation, so that lodges could choose their grand lodges, thereby enabling secret Illuminati agents to work from within for the re-affiliation of lodges. Thus, the Order would be able to work at both the highest and the lowest levels for the complete Illumination of Masonry. "Finally, [it was decreed that] no local money should be transmitted to the affiliated superiors, a precaution designed to choke off the strength of the Illuminati's rivals; on the other hand, the hidden adepts would see to it that the secret order did not suffer."[51]

As effects of the Congress of Wilhelmsbad, we may name the following:

1. "The various secret societies concentrated in Freemasonry and became . . . universal. The Convention of Wilhelmsbaden was their Grand Hall of Reunion."[52]

2. The Congress marked the ascension of the Illuminati into a position of leadership and brought about the transformation of Weishaupt's conspiracy into what is called the Great Conspiracy.

With C.W. Heckethorn, the Illuminati apologist, we may say that there was created "a league between Masonry and the Illuminati . . . brought about by the exertions of Spartacus or Weishaupt, who had long ago discerned the influence he could obtain by the co-operation of the Masons, whom he, of course, employed as his unconscious tools."[53] Conscious or unconscious, the importance of this tool cannot be

overestimated or ignored, for continental Masonry, and especially Grand Orient Masonry, would function as the most important tentacle of the Great Conspiracy up to the emergence of Bolshevism in Russia. However, "with the advent of the Bolsheviks to power in Russia a new situation was created in the international conspiracy. In the Turkish and Portuguese outbreaks . . . the Continental Freemasons, working through their secret organizations, were the chosen instruments; [but] with Lenin installed in Moscow, and using Russia as a platform, Bolshevist emissaries pure and simple were the means for disseminating unrest and provoking discord."[54] Hence Prussia, Bavaria, and Hungary, etc., were to experience an intensification of conspiratorial activity via Bolshevism. So powerful has this Communist tentacle become that we now frequently, for practical reasons, identify it with the body of the master conspiracy itself, a practice which at times may lead to confusion, and which has led some anti-Communists into a historical blind alley, beyond which they do not see. In other cases the blind alley is more a psychological than a historical barrier.

Even the Socialist movements that were to plague Europe during the Nineteenth Century had to accept the reality of "remaining mere catspaws of the powerful Masonic anti-clerical societies. . . ,"[55] Socialism being, as it was, "simply the open and visible expression of Grand Orient Freemasonry."[56] We shall see that the so-called scientific socialism of the International Communist Conspiracy is essentially Weishauptism with a bit of a face lifting.

In due course, we shall deal with the question of the continuity of the Order of Illuminati. For now it may be useful to point out instances of the recognition of the importance of Illuminism in the course of modern history.

In 1798, Professor Robison said: " . . . I have seen that this Association [*i.e.*, the Order of the Illuminati] still exists, still works in secret . . . . "[57] Edmund Burke expressed his intui-

tion of the existence of a pervasive cloud of evil that hung over the strange event of the French Revolution, which began seven years after the Congress of Wilhelmsbad. He wrote: "It appears to me as if I were in a great crisis, not of the affairs of France alone, but of all Europe, perhaps of more than Europe. All circumstances taken together, the French Revolution is the most astonishing [event] that has hitherto happened in the world."[58]

C.W. Heckethorn is the author of a comprehensive work called *The Secret Societies of All Ages and Countries.* It was originally published in 1875, revised in 1897, and republished in two volumes in 1965. In the introduction to the 1965 edition Eve Juster wrote: "In a work of astounding scholarship, Charles William Heckethorn has written the definitive account of secret societies. . . ."[59] We would recall that Heckethorn was a defender of the Illuminati and considered it an organization for social regeneration. We cite him here to emphasize the fact that the Order of the Illuminati is no historical bogy of right-wing fanatics, for Heckethorn was anything but a political conservative; yet he declared: "Of the German society of the Illuminati, it may truly be said that it was before its time; all enlightened nations now adopt and advocate its aims. But it was not without its influence on the French Revolution, and it may have inspired Bahrdt with the idea of the German Union."[60]

Hermann Gruber was the author of the article on the Illuminati in the old *Catholic Encyclopedia.* He recognized the pernicious nature of Weishaupt's Order but was reluctant to admit the existence of a long-lived conspiracy. Yet in his article he spoke of certain men who perceived the continued existence of Weishaupt's conspiracy. He said that J.A. Starck, L.A. Hoffman, the Abbé Barruel, J. Robison, and others "ascribe to the order a leading role in the outbreak and progress of the French Revolution of 1789."[61] Gruber disagreed with them, but was compelled to admit that "after

1786 . . . 'Illuminationism' . . . exerted an important influence on the intellectual and social development of the nineteenth century."[62]

Nesta Webster, author of *The Chevalier de Boufflers*, *The French Revolution, World Revolution,* etc., testified: "I maintain, therefore, with greater conviction than ever the importance of Illuminism in the history of world-revolution. But for this co-ordination of methods the philosophers and Encyclopaedists might have gone on forever inveighing against thrones and altars, the Martinistes evoking spirits, the magicians weaving spells, the Freemasons declaiming on universal brotherhood – none of these would have 'armed the hand' and driven the infuriated mobs into the streets . . . ."[63]

* * *

We have seen that many elements went into the making of the Great Conspiracy, that it was Weishaupt's conspiracy that seized control of a situation prepared by many hands over a long period of time, and that the Order of the Illuminati marked the movement, over which it came to exercise a dominant influence, with its own unique character. As to the nature of the relationship between Illuminism and the various elements of the Conspiracy, there is a divergence of opinion. Some speak of the rise of Illuminism as a kind of merger with other conspiratorial forces operating in Masonry and by it. For example, Barruel ". . . denounces Voltaire, d'Alembert, and Frederick II of Prussia as the chiefs of a great anti-Christian conspiracy (identified with Freemasonry) which brought about the suppression of the society of Jesus, the production of the *Encyclopédie*, and the spread of the anti-Christian movement in France,"[64] and Professor Cahill concludes that "in this society was merged Weishaupt's Illuminism . . . ."[65] The latter's point, it seems, is that the Conspiracy is primarily a unification of conspiracies, and that although the end product was marked with the character of the Illuminati, it is

unimportant whether one or another element became the Master Conspiracy.

Others think that the Order of the Illuminati, as an organization, exercised the dominant authority. For example, Professor Bernard Faÿ, former *Administrateur Général de la Bibliothèque Nationale*, expressed the opinion to the author that the Illuminati exercised a dominant influence in the Conspiracy and prepared the French Revolution and the Revolutions of 1848. Others look on the "merger" as producing a massive organization patterned on the Illuminati. Still others consider the primary constituents to be simply Illuminism and continental Masonry, in the sense that continental Masonry is seen as having adopted the ideology and the revolutionary techniques of the Illuminati. In the past, especially during the Nineteenth Century, it was customary to refer to the Conspiracy as a Masonic conspiracy because of the primary role played by continental Masonry. As Professor Faÿ put it, "We have the most abundant and formal proofs that during the nineteenth and the twentieth centuries the continental Freemasonry worked to promote revolutions throughout Europe, particularly in France and Italy . . . ."[66] This identification of continental Masonry with the Great Conspiracy is similar to the modern practice of identifying the Communist conspiracy with the Master Conspiracy. We in the United States in the Twentieth Century, of course, find it difficult to appreciate fully the role of continental Masonry.

In any case, what is plain is that under the influence of the Order of the Illuminati a powerful alliance was established among the various elements that operated in continental Masonry, and that the position of dominance was occupied by Weishaupt's Order. We shall not attempt to *settle* the question of the relationship of the Order itself to the various elements throughout the life of the Great Conspiracy. We shall deal with the question of the continuity of the Order

itself at a later point, and content ourselves for the moment with recognizing that, as a consequence of the Congress of Wilhelmsbad, Illuminism was left in possession of the field.

## Nine

# THE ORIGINS OF THE ILLUMINATI

We have taken note of the fact that the Order of the Illuminati was founded on May 1, 1776. Was it the brain child of the Bavarian professor, or were there other forces and factors involved? Though our answer will surely be less than comprehensive, we think some light can be shed on the subject.

We know that some of the doctrines of Weishaupt and certain aspects of the organizational structure he adopted for his Order were not original with him. As to doctrine: "Men aiming at the overthrow of the existing social order and of all accepted religion had existed from the earliest times, and . . . in the Cainites, the Carpocratians, the Manichaeans, the Batinis, the Fatimites, and the Karmathites many of Weishaupt's ideas had already been foreshadowed. To the Manichaeans in fact, the word 'Illuminati' may be traced – '*gloriantur Manichaei se de caelo illuminatos.*' "[1] As to organization: The Order of Illuminati was foreshadowed in and possibly copied from a sect called the Ismailis, founded in about 872 by Abdullah ibn Maymūn. This sect "proceeded to the admission and initiation of new proselytes only by degrees and with great reserve; for, as the sect had at the same time a political object and ambitions, its interest was above all to have a great number of partisans in all places and in all classes of society. It was necessary therefore to suit themselves to the character, the temperament, and the prejudices of the greater number; what one revealed to some

would have revolted others and alienated for ever spirits less bold and consciences more easily alarmed."[2]

M. Paul Leroy-Beaulieu, who wrote a book called *La Question Ouvrière au XIXme Siècle* (published in 1872), perceived "a form of Socialism . . . in the bizarre and Utopian tendencies of the secret societies in China, of which De Carne makes mention in the account of his journey to Mekong."[3] Here is an example of the use of collectivistic doctrines by a secret society. In due time we shall deal with the question of Illuminism vis-à-vis Socialism. We simply want to indicate here that the use of collectivist ideology by a secret society was not a new technique when Adam Weishaupt adopted it. We have already seen that collectivism is the perennial tool of tyrants. Not Bavaria then, but "the East is the cradle of secret societies. For whatever end they may have been employed, the inspiration and methods of most of those mysterious associations which have played so important a part behind the scenes of the world's history will be found to have emanated from the lands where the first recorded acts of the great human drama were played out – Egypt, Babylon, Syria, and Persia. On the one hand Eastern mysticism, on the other the oriental love of intrigue, framed the systems later on to be transported to the West with results so tremendous and far-reaching."[4]

There is no doubt that Weishaupt was aware of the existence of such secret societies: "Thus 'Spartacus' writes to 'Cato' [*i.e.*, Zwack, a lawyer and friend of Weishaupt] that he is thinking of 'warming up the old system of the Ghebers and Parsees.' "[5] This sect of "Ghebers" was one of those from which Abdullah ibn Maymūn, whose own sect, the Ismailis, we have mentioned, drew his faithful followers.[6]

Considering Weishaupt's knowledge of ancient secret societies, together with the fact that certain aspects of his Order more than superficially resemble the structure of those societies, it seems reasonable to say that he was probably

influenced by this knowledge. "It is [also] true that 'Mysteries' play a great part in the phraseology of the Order – 'Greater and Lesser Mysteries,' borrowed from ancient Egypt – whilst the higher initiates are decorated with such titles as 'Epote' and 'Hierophant,' taken from the Eleusinian Mysteries."[7]

As to the proximate source of Weishaupt's inspiration in adopting certain elements of eastern associations, one possibility suggests itself – a possibility considered in the following passage in which Nesta Webster relates the reflections of the Abbé Barruel and another writer by the name of Lecouteulx de Canteleu:

> In 1771, they relate, a certain Jutland merchant named Kölmer, who had spent many years in Egypt, returned to Europe in search of converts to a secret doctrine founded on Manichaeism that he had learned in the East. On his way to France he stopped at Malta, where he met Cagliostro and nearly brought about an insurrection amongst the people. Kölmer was therefore driven out of the island by the Knights of Malta and betook himself to Avignon and Lyons. Here he made a few disciples amongst the Illuminés and in the same year went on to Germany, where he encountered Weishaupt and initiated him into all the mysteries of his secret doctrine. According to Barruel, Weishaupt then spent five years thinking out his system, which he founded under the name of Illuminati on May 1, 1776 . . . [8]

Lecouteulx de Canteleu is said to have hypothesized that this Kölmer was actually a person named Altotas, who had been described as "this universal genius, almost divine, of whom Cagliostro [an agent of Weishaupt who said it was his job "to work so as to turn Freemasonry in the direction of Weishaupt's projects"[9] ] has spoken to us with so much respect and admiration. This Altotas was not an imaginary personage. The Inquisition of Rome has collected many proofs of his existence . . . ."[10]

On the other hand, "Weishaupt himself declares that he

has got it all out of books by means of arduous and unremitting labour. 'What it costs me to read, study, think, write, cross out, and re-write!' he complains to Marius [*i.e.*, Hertel, a canon] and Cato. Thus, according to Weishaupt, the whole system is the work of his own unaided genius, and the supreme direction remains in his hands alone. Again and again he insists on this point in his correspondence."[11]

Others saw the Illuminati as an almost inevitable consequence of a long period of decadence in Masonry; Professor Robison was one of these.[12] This relation to Masonry could also provide an explanation for the presence of certain elements of Eastern "mysticism" in the Illuminist system. For as we saw in the section on the origins of speculative masonry, Eastern "religious" ideas became a part of the Masonic cult. It is interesting that the Abbé Barruel criticized Professor Robison for his contention that the Illuminati arose "out of Freemasonry, since Weishaupt did not become a Freemason until after he had founded his Order."[13]

Professor Cahill considered the Order of the Illuminati to be the heir of an Illuminist movement that existed before the founding of Weishaupt's Order. To this pre-Illuminati movement he assigned the responsibility for the introduction of a new impetus to the irreligious and revolutionary tendencies of continental Masonry about the middle of the eighteenth century,[14] saying that it came "from the secret societies of German Illuminists and the French Martinists which got merged in Freemasonry."[15] The French Martinists were a secret society founded in 1754 by Martines de Pasqually (Martinez Paschalis), who was a *Rose-Croix* Mason. It was originally called the Order of *Élus Cohens, i.e.*, the Order of Elected Priests. They came to be known as *Martinistes* (Martinists) or the French *Illuminés.*[16] After Pasqually died, "the famous Saint-Martin had developed the sect, which spread from Paris and Lyons as far as Russia. Its sectaries were then called Martinists, or French *Illuminés.*"[17] And under

the guidance of these various sects of *Illuminés* a wave of occultism swept over France, and lodges everywhere became centres of instruction on the Cabala, magic, divination, alchemy, and theosophy; masonic rites degenerated into ceremonies for the evocation of spirits – women, who were now admitted to these assemblies, screamed, fainted, fell into convulsions, and lent themselves to experiments of the most horrible kind."[18] The "centre" of the Martinist lodges was at Lyons. In time this movement became "the third great masonic power in France."[19]

Eventually, " . . . the rival orders perceived the expediency of joining forces. Accordingly, in 1771 an amalgamation of all the masonic groups was effected at the new lodge of the *Amis Réunis*."[20] At the time of the "amalgamation," the man who controlled the Martinist lodges, *i.e.*, the French *Illuminés,* was M. Willermoz, who remained at Lodge Theodore at Munich for two years after the Congress of Wilhelmsbad. Lodge Theodore had been "wrested from the control of Berlin and 'illuminated.' It became the most famous haunt of the Illuminati, celebrated by Mirabeau in his history of Prussia."[21]

The relationship between the Illuminati Order and French Masonry, while it may go back to the establishment of the Illuminati by Weishaupt, certainly dates at the latest from 1782. This relationship was surely strengthened by Willermoz' stay, as well as by the correspondence which Lodge Theodore kept up with Lyons. But though the Illuminati undoubtedly had some relationship to the French *Illuminés*, via Willermoz, it is possible that the relationship is one of origins and hence goes even deeper. We have seen that Professor Cahill attributed to the secret societies of German Illuminists and French Martinists a negative turn in Masonry around the middle of the Eighteenth Century. He also said, "The principles and ideals which led to the formation of these societies [*i.e.*, the

secret societies of German Illuminists], whose tendencies were profoundly irreligious and anarchical, had come into Northern Germany from England and France early in the century, and had spread south into the Catholic portions of the country."[22] The key point concerning the origins of the Order of the Illuminati has to do with the Professor's statement that "in 1776 Adam Weishaupt . . . became the leading spirit of the movement."[23] 1776 was, of course, the year Weishaupt founded his Order. Could it be, then, that his Order was the heir and product of the secret Illuminist sects that already existed and that had been functioning for many years both in France and Germany? Could it be that "Weishaupt, although undoubtedly a man of immense organizing capacity and endowed with extraordinary subtlety, was not in reality the sole author of Illuminism, but one of a group which, recognizing his talents and the value of his untiring activity, placed the direction in his hands"?[24]

If Weishaupt was "but one of a group" who founded the Order of the Illuminati, the probable home of such a group might have been the Lodge Theodore. Weishaupt did not become a Mason until 1777.[25] That he had some connection with Lodge Theodore before this date is by no means impossible, especially since, as early as 1774, he had thought to use Masonry for the accomplishment of his goals. Did an inner circle exist at Lodge Theodore? "The correspondence of the Illuminati in fact contains several references to an inner ring under the name of 'the secret chapter of the Lodge of St. Theodore,' which, after his initiation into Masonry, Weishaupt indicated the necessity of bringing entirely under the control of Illuminism. It is probable," says one historian, "that Weishaupt was in touch with this secret chapter before his formal admission to the lodge."[26]

That such an "inner ring" existed, and that Weishaupt had some connection with it, is further indicated by a certain document that was found at Mirabeau's house describing a

new Order to be grafted on Freemasonry.[27] This is known as "The Plan of Arcesilaus." This Plan, found among Mirabeau's manuscripts after his death, was devised in 1776,[28] the same year the Order of the Illuminati was founded. What is especially significant is that the Order of the Illuminati is a movement remarkably parallel to the Plan of Arcesilaus.[29] "One must surmise that Mirabeau was in contact with agents of the Illuminati as early as 1776, when he drew up his Plan."[30] In his *History of the Prussian Monarchy*, Mirabeau, after giving "a eulogistic account of the Bavarian Illuminati, referring to Weishaupt by name, and showing the order to have arisen out of Freemasonry,"[31] said that "the Lodge Theodore de Bon Conseil at Munich, where there were a few men with brains and hearts, was tired of being tossed about by the vain promises and quarrels of Masonry. The heads," he went on, "resolved to graft on to their branch another secret association to which they gave the name of the Order of the *Illuminés.*"[32] All of which indicates that Weishaupt may have been only one of many founders.

The account that Mirabeau gave of the Illuminati in his *History* "corresponds point by point with the Memoir he had himself made out in 1776, that is to say, in the very year when Illuminism was founded . . . ."[33] Is it not reasonable to conclude that "the Memoir found at his house was thus no other than the programme of the Illuminati evolved by him in collaboration with an inner ring of Freemasons belonging to the Lodge Theodore"?[34] Nesta Webster said: "From all this we see . . . that Mirabeau did not become an Illuminatus in 1786 as I had supposed before this document was known to me, but had been in the Order from the beginning, apparently as one of its founders, first under the 'illuminated' name of Arcesilas [*sic*] and later under that of Leonidas."[35]

Weishaupt was mentioned by name in Mirabeau's account of the Illuminati in his *History*, but in the Plan of Arcesilaus he is not mentioned. This led Webster to suspect that he was

not the chief organizer, especially since the plan was drawn up not by Weishaupt but by Mirabeau. This, however, is not quite a convincing line of argument. In the first place, although the Plan was drawn up by Mirabeau, it does not necessarily follow that he originated it, any more than Karl Marx's authorship of the Communist Manifesto means that he was the founder of the Communist League, which commissioned him to write up its platform. Like Marx's, Mirabeau's job may have been simply to codify and organize the principles of the Illuminati. As for the fact that Weishaupt's name was not mentioned in the Plan, this may have been the result of a number of factors. It is very probable that Mirabeau did not know who the head of the Order was. If he did know, he may also have known Weishaupt's strict policy of remaining hidden, a policy about which he was very emphatic. That Mirabeau did mention Weishaupt in his *History* is no mystery, since it was published in 1788, and by that time Weishaupt's connection with the Illuminati had become public knowledge. Indeed, after the documents of the Order had been made public, Weishaupt himself wrote an apology for the Illuminati.

Assuming, then, that there were "a few men with brains and hearts . . ." at Lodge Theodore, and that they "resolved to graft onto their branch another secret association to which they gave the name of the Order of the *Illuminés*," this does not, per se, contradict our knowledge of Weishaupt as the founder of the Order. That Weishaupt was the heir of the German Illuminist movement has been indicated. But how he received this heritage is an undecided question. Assuming that the inner circle was in some way connected with the German Illuminist tradition (which may not have been the case), it is possible that Weishaupt originated the idea for the Order and worked in conjunction with an inner circle at Lodge Theodore.

What is clear is that Weishaupt became General of the

Order; that he exercised complete authority; and that in the secret correspondence of the Order he referred to the necessity of bringing a "secret chapter" of Lodge Theodore under the control of Illuminism.

* * *

If we have seen anything with regard to the origins of the Order of Illuminati of 1776, it is that, like Masonry in 1717, it did not arise spontaneously but had a complicated prehistory, in which various causes can be discerned. Similarly, the role of the Illuminati Order in the history of world revolution is a complicated question. We have mentioned some views. We think the most reasonable position is that the Illuminati as an Order moved into a position of leadership, and by so doing became the Master Conspiracy of the Great Conspiracy. We have mentioned some who disagree with this position. There is, however, another position that we have not mentioned. It is the position of those who see a danger of ascribing to the Illuminati Order "too high a place in the revolutionary hierarchy," [36] especially since "the Illuminati were only one of many sects which worked with the same means for the same object." [37] In fact, Weishaupt himself had said that the great revolution would be brought on by "*our* Secret Societies, and that is one of Grand Mysteries.' " [38] [Emphasis added.] The danger, according to this view, in ascribing too important a role to the Illuminati, is that there comes with it a tendency to obscure the other contributory causes. Consequently we will end up in "a *cul-de-sac*, a blind alley. We come to Adam Weishaupt, and we get no further back." [39] We do not agree. For while the facts indicate to us the unique role of the leadership of the Illuminati in the development of the Great Conspiracy, we have attempted to show that such an attribution of importance to the Illuminati in no way minimizes the countless factors, both natural and conspiratorial, that went into the making of the Conspiracy. Actually, we do not exclude the possibility that, even

granting the existence of Illuminati control of the Great Conspiracy, there could always have been, behind and above, more ancient and more deadly forces. This we consider possible, in spite of the fact that Weishaupt himself said, "The greatest mystery must be that the thing [the Order of Illuminati] is new. . . ."[40]

But conspiracy is a strange phenomenon. The deeper you go, the deeper you have to go. As with the structure of an atom, you can only penetrate so far. But only a fool would deny the existence of atoms on the ground that we do not possess certain knowledge of their ultimate constitution.

## Ten

# THE CHARACTER AND NATURE OF THE ORDER OF THE ILLUMINATI

We may speak of two types of secret societies: those adopting the practice of secrecy in a quest for esoteric knowledge, and "those using mystery and secrecy for an ulterior and, usually, a political purpose."[1] The brotherhood of Pythagoras of Samos (580-500 B.C.) might qualify as an example of the first type. Though it had a political and religious orientation, the dominant concern apparently was learning rather than political intrigue.

The Order of the Illuminati falls into the second category of secret societies. And to further classify it, the word *evil* should be inserted before *secret*. The means it employed and the ends it pursued reveal this aspect of its character. Weishaupt himself said that when those undergoing Illumination objected to the "pious frauds" used by the Order in earlier stages of their enlightenment, it must be pointed out that the end justifies the means. In his words, as quoted by Robison, "we must desire them to consider *the end of all our labour. This sanctifies our means* . . . ."[2] [Emphasis added.] As to his ends, Henri Martin, the French historian, said: "Weishaupt had made into an absolute theory the misanthropic gibes of Rousseau at the invention of property and society, and . . . he proposed as the end of Illuminism the abolition of property, social authority, [and] of nationality . . . ."[3] Thus Weishaupt taught that what he called "the happiness of the human race"[4] or "social happiness" was to be attained by

liberating man from "the dominion of political and religious prejudice . . ."[5] and by "checking the tyranny of princes, nobles, and priests, and establishing an universal equality of condition and of religion."[6] "The great Society,"[7] as he called it, was to be created by "the methods which were practiced by this Association [*i.e.*, the Illuminati] for the express purpose of breaking all the bands of society . . . ."[8] In reality, in the new world order, the leaders were to "rule the world with uncontroulable [*sic*] power, while all the rest, even of the associated, [were to] . . . be degraded in their own estimation, corrupted in their principles, and employed as mere tools of the ambition of their unknown superiors . . . ."[9]

Dr. Mackey, the famous Mason who reviled "Barruel and Robison as enemies of Masonry . . . ,"[10] gave an interesting appraisal of Weishaupt and his goals. Webster quoted Mackey as saying, in his *Lexicon of Freemasonry*: "Weishaupt was a radical in politics and an infidel in religion, and he organized this association [*i.e.*, the Illuminati], not more for the purpose of aggrandizing himself, than of overturning Christianity and the institutions of society."[11] Mackey added, in a footnote, that Robison's *Proofs of a Conspiracy* "contains a very excellent exposition of the nature of this pseudo-masonic institution." Professor Robison tells us that even Knigge came to admit that "the aim of it [*i.e.*, of the Order] was to abolish Christianity, and all the state-governments in Europe, and to establish a great republic."[12] Weishaupt declared: " . . . we shall direct all mankind . . . we shall set all in motion and in flames. The occupations must be so allotted and contrived, that we may, in secret, influence all political transactions."[13] And, as the secret correspondence of the Illuminati put it, since the power over life and death "was allowed to all Sovereignties, for the good of the State . . . [it] therefore belonged to the Order, which was to govern the world."[14]

St. Paul tells us: "Such men are . . . deceitful workmen, disguising themselves . . . . And no wonder, for even Satan disguises himself as an angel of light. So it is not strange if his servants also disguise themselves as servants of righteousness."[15] The Illuminati are worthy of such a description, not only because they hid their degenerate collectivistic ideology and their evil conspiracies in declamations of love and brotherhood, and because "the Leaders . . . disbelieved *every word* that they uttered, and every doctrine they taught; . . . their real intention . . . [being] to abolish *all* religion, overturn every government, and make the world a general plunder and a wreck . . . ";[16] but also, and especially, because, added to these things, "they were, almost without exception, the most . . . worthless, and profligate of men . . . . "[17] Speaking of the membership of the Order at Munich, Weishaupt said: " . . . what a collection of immoral men, of whoremongers, liars, debtors, boasters and vain fools they have amongst them."[18] He went on to say, speaking of individual members:

> Socrates who would be a capital man is continually drunk, Augustus in the worst repute, and Alcibiades sits the whole day with the innkeeper's wife sighing and pining; Tiberius tried in Corinth to rape the sister of Democedes and the husband came in. In Heaven's name, what are these for Areopagites! We upper ones, write, read and work ourselves to death, offer to ⊙ [a symbol that stands for the Order of the Illuminati, used in all Illuminati documents] our health, fame and fortune, whilst these gentlemen indulge their weaknesses, go a-whoring, cause scandals and yet are Areopagites and want to know about everything.[19]

As for Weishaupt, the paragon of virtue: After getting his sister-in-law pregnant and trying unsuccessfully "several ways to get rid of the child"[20] (because, as he said, "I am in danger of losing at once my honor and my reputation, by which I have long had such influence"[21] ), he lamented to another

Illuminatus by the name of Marius (Hertel): " . . . I do not know what devil led me astray, I who always in these circumstances took extreme precautions."[22] But the mind of the man is probably best revealed by the following lamentation: "All fatalities happen to me at the same time. Now there is my mother dead! Corpse, wedding, christening all in a short time, one on the top of the other. What a wonderful mix-up [*mischmasch*]!"[23]

As to the structure of the Order, its degrees and mode of operation: Weishaupt was the supreme head, founder, and general of the Order. As such, he said: "My circumstances necessitate that I should remain hidden from most of the members as long as I live. I am obliged to do everything through five or six persons."[24] Thus "only a few trusted members . . . knew that Weishaupt was the founder and supreme head of the order."[25] Indeed, "until the papers of the Illuminati were seized in 1786 no one outside this inner circle knew . . . ."[26] As to how he was to maintain both secrecy and effective control of the Order, he explained: "I have two immediately below me into whom I breathe my whole spirit, and each of these two has again two others, and so on. In this way I can set a thousand men in motion and on fire in the simplest manner, and in this way one must impart orders and operate on politics."[27]

It goes without saying that obedience to unknown superiors must have been the sum of all the Illuminist virtues. If one wished to rise in the Order, no higher allegiances, and no authentic religious or patriotic sentiments, could be retained.

Weishaupt sought out and enlisted potential members through his agents. The most successful and promising were drawn in and up to smaller and increasingly more powerful circles. This process, which involved moving through many degrees over a considerable period of time, was designed in such a way that there took place a gradual Illumination of the

candidate. For example, in the outer circles atheism-pantheism and anarchism were not openly acknowledged to be the true doctrines of the Order. But with Illumination, not only were these secrets revealed but the candidate was increasingly conditioned to embrace them, so that eventually he would be able to acknowledge openly to himself that the destruction of organized religion and the ruthless control of all the governments of the world were the real goals of the Order, all the verbiage to the contrary notwithstanding. In the early stages, the candidate was tested and prepared for greater Illumination. "If he was found unreliable, he was not allowed to go beyond; but if he proved an apt scholar, he was gradually initiated into the latter, where all that he had been taught before was overthrown, and radical and deistic theories and plans were unfolded, which were," according to this writer, a Nineteenth Century apologist for Weishaupt and his Order of the Illuminati, "in no wise immoral or subversive of public order, but only such as, at the present day, are held by many men of just and enlightened views."[28]

Thus, "the preliminary degrees were to serve for the selection, preparation, and concealment of the true 'Illuminati'; the others were to open the way for the free religion and social organization of the future, in which all distinction of nations, creeds, etc. would disappear."[29] To maintain secrecy and to indoctrinate were the primary functions of the degrees. There were three levels of degrees, constituting three major levels of the Order's hierarchy. Each level had divisions; the last two had subdivisions. Professor Robison gives the following diagrammatic scheme of the structure:[30]

| | |
|---|---|
| NURSERY | Preparation<br>Novice<br>Minerval<br>*Illuminatus Minor* |

| | | |
|---|---|---|
| MASONRY | Symbolic | Apprentice |
| | | Fellow Craft |
| | | Master |
| | Scotch | *Illuminatus Major,* Scotch Novice |
| | | *Illuminatus Dirigens,* Scotch Knight |
| MYSTERIES | Lesser | Presbyter, Priest |
| | | Prince, Regent |
| | Greater | *Magus* |
| | | *Rex* |

As to the actual process of selection and Illumination: Potential candidates were carefully observed. If one was spotted as a good prospect, he would be contacted. If he was the type that was interested in "great things" and "great secrets," and was willing to swear an oath of secrecy concerning all things he was to learn, he would have an *Illuminatus dirigens* assigned to him as his instructor. After the candidate was sufficiently prepared, he would be tested to see if he was suitable for the Novitiate, the maximum length of which would be three years. The great emphasis in the training of a novice was self-revelation and the study of human character, especially the character of his friends and acquaintances. The type of information the novice had to supply was

> . . . both compromising and insignificant, [and] was later used for blackmail and subtle terror. With seditious writings in hand, the superiors were able to blackmail their Novices into more dangerous acts. Weishaupt advised his agents to strike fear into the hearts of the candidates by letting slip comments on minute personal affairs thought by the victim to be absolutely private and unobserved. Such techniques were intended to cow impressionable and worried young men with the sweep of invisible omniscience.[31]

Bit by bit and piece by piece the commitment of the novice to the Order became more involved and more deeply secured, as the demands of the Order increasingly dominated his life. "And even though he may still feel vague misgivings, he has at hand the assurances of the distinguished men who have taken over his life."[32] If all went well, the candidate was ready for the big step up to the degree of Minerval. He was then told that the Order was no ordinary association, concerned exclusively with the preservation and the spread of great secrets, but that such occupations were reserved for philosophers. Rather, it was the duty of the superiors "not to form speculators, but active men, whom they must *immediately* employ in the service of the Order."[33] After the allegiance of the candidate was further secured, he was assured that the Order would employ its power and influence to place him in situations that would most adequately allow him to make the most of his talents – talents of which the Order had become aware during the Novitiate.

As the candidate rose higher, he was told that the aim of the Order was "to make of the human race, without any distinction of nation, condition, or profession, one good and happy family."[34] He was also "threatened with unavoidable vengeance, from which no potentate . . . [could] defend him, if he should ever betray the Order."[35] The author of *Seventeen Eighty Nine* says:

> Thus the idea of revolution is insinuated clearly for the first time. If the candidate is shocked, he is yet soothed by the balm of benevolence and supposed high intention, all the easier to accept because he is so deeply compromised and unable to turn back. And besides, there is no need to turn back: He has the promise of rewards and quick advancement . . . . His preparation is ended when he gives assent. He is told that he is now an Illuminatus. He does not know that he is only an Illuminatus Minor.[36]

The Illuminatus Minor was also introduced to some other

members of the Order, including a number of superiors. He might even have one or two Minervals assigned to him for instruction.

It was on reaching the higher rank of Illuminatus Major that the candidate assumed the responsibility of spreading the influence and power of the Order "in such a way as is most insinuating."[37] The acquisition "of considerable property"[38] was encouraged. Most important, the scheme to seize control of international Masonry and to Illuminate it into total subordination to the Order was to be supported at every opportunity. "Above all [they said], we must push forward with all our skill, the plan of Eclectic Masonry . . . . [and] have the Masonry of the Illuminated . . . introduced . . . ."[39]

"The candidate [for the highest level degrees] . . . passed from the passive loyalty and obedience to undefined liberal principles of the Novice, to an active understanding that he is part of a revolutionary organization."[40] Thus, "all the principles and aim[s] of Spartacus and of his Order are most distinctly seen in the third or Mystery class,"[41] where "the criminal tendencies inherent in the doctrines of the Illuminati become more distinct. Only the most carefully prepared candidates could rise from the benevolent busy-work of the lower degrees to the clearly defined revolutionary philosophy kept hidden from the eager legions below."[42] You will recall from the chart that there were the Lesser and the Greater Mysteries, each having two levels. The former had the Presbyter (Priest) and the Prince (Regent) degrees; the latter (the highest level) had the *Magus* and the *Rex* degrees. In the Priest degree, the anarchistic ideology of Weishaupt was openly proclaimed, and the scheme for man's redemption (Illuminati style) was communicated. Here it was revealed that the Order operated "by secret associations, which will by degrees, and in silence, possess themselves of the government of the States, and make use of those means for this purpose

which the wicked use for attaining their base ends."[43] In the initiation into the Regent degree, the highest of the Lesser Mysteries, the candidate was required to acknowledge that he had been made a slave by "Society, the State, [and] false Religion,"[44] and that he was seeking that freedom that can be attained only by means of secret societies.

In the first of the Greater Mysteries, the candidate was informed that "false religion" is everything other than pantheistic religion. Hence this "*Magus* degree was to be founded on the principles of Spinoza, showing all to be material, God and the world One, and all religions human inventions."[45] In the highest degree [*Rex*], the levelling principle of distorted universal "equality," which dictates that "all state authority must be abolished," is embodied.[46]

What was the difference between the Greater and the Lesser Mysteries? Simply that in the Lesser Mysteries, despite their revolutionary content, Weishaupt was still pitching his appeal to idealism, and not until the Illuminatus reached the Greater Mysteries, as Knigge explained in his memoirs, was the "pious fraud" unfolded and the ultimate aim of world domination revealed. The titles of the Greater Mysteries are significant: The *Rex* was to rule the world, the *Mage* (or *Magus*) was the power behind the throne, the philosopher who not only ruled but speculated on the principles of control.

* * *

It seems to be something of a custom to devote a section of any exposition of the Order of the Illuminati to quotations from its letters and documents. We will conform to the custom, because the practice can convey something of the reality of the thing which would otherwise be lost. Since Professor Robison's book, which contains a significant portion of the papers of the Illuminati, is readily available, this presentation will be brief.

ON SECRECY AND DECEPTION:

> The Order will thus work silently, and securely; and though the generous benefactors of the human race are thus deprived of the applause of the world, they have the noble pleasure of seeing their work prosper in their hands.[47]

> The great strength of our Order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation.[48]

> There must (*à la Jésuite*) not a single purpose ever come in sight that is ambiguous, and that may betray our aims against religion and the state. One must speak sometimes one way and sometimes another . . . so that, with respect to our true way of thinking, we may be impenetrable.[49]

> We must, 1st, gradually explain away all our preparatory pious frauds. And when persons of discernment find fault, we must desire them to consider the end of all our labour. This sanctifies our means . . . . 2nd, We must unfold, from history and other writings, the origin and fabrication of all religious lies whatever; and then, 3rd, We give a critical history of the Order. But I cannot but laugh, when I think of the ready reception which all this has met with from the grave and learned divines of Germany and of England . . . .[50]

FRONTS:

> *None is fitter than the three lower degrees of Free Masonry; the public is accustomed to it, expects little from it, and therefore takes little notice of it.* Next to this, the form of a learned or literary society is best suited to our purpose, and had Free Masonry not existed, this cover would have been employed; and *it may be much more than a cover, it may be a powerful engine in our hands. By establishing reading societies, and subscription libraries, and taking these under our direction, and supplying them through our labours, we may turn the public mind which way we will.*[51] [Emphasis in original]

> A Literary Society is the most proper form for the introduction of our Order into any state where we are yet strangers.[52]

SUBVERSION OF THE PEOPLE:

> We must win the common people in every corner. This will be obtained chiefly by means of the schools, and by open, hearty behaviour, show, condescension, popularity, and toleration of their prejudices, which we shall at leisure root out and dispel.[53]

> We must bring our opinions into fashion by every art – spread them among the people by the help of young writers. We must preach the warmest concern for humanity, and make people indifferent to all other relations.[54]

SUBVERSION OF THE PROFESSIONS:

> N.B. We must acquire the direction of education – of church-management – of the professorial chair, and of the pulpit.[55]

> I propose academies under the direction of the Order. This will secure us the adherence of the Literati. Science shall here be the lure.[56]

> Could our Prefect . . . fill the judicatories of a state with our worthy members, he does all that man can do for the Order. It is better than to gain the Prince himself.[57]

> In like manner we must try to obtain an influence in the military academies (this may be of mighty consequence) the printing-houses, booksellers, shops, chapters, and in short in all offices which have any effect, either in forming, or in managing, or even in directing the mind of man: painting and engraving are highly worth our care.[58]

With regard to this last directive, Professor Robison had an interesting comment. He said in a footnote, "They were strongly suspected of having published some scandalous caricatures, and some very immoral prints. They scrupled at no mean, however base, for corrupting the nation. Mirabeau had done the same thing at Berlin. By political caricatures and filthy prints, they corrupt even such as cannot read."[59]

We must take care that our writers be well puffed, and that the Reviewers do not depreciate them; therefore we must endeavour by every mean to gain over the Reviewers and Journalists; and we must also try to gain the booksellers, who in time will see that it is their interest to side with us.[60]

SMEAR TACTICS:

If a writer publishes any thing that attracts notice, and is in itself just, but does not accord with our plan, we must endeavour to win him over, or decry him.[61]

SUBVERSION AND USE OF WOMEN:

There is no way of influencing men so powerfully as by means of the women. These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of *emancipation* from the tyranny of public opinion, and of standing up for themselves; *it will be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal, without knowing that they do so; for they will only be indulging their own desire of personal admiration.* [62] [Emphasis added.]

Leave them [*i.e.*, the women initiates] to the scope of their own fancies, and they will soon invent mysteries which will put us to the blush . . . .They will be our great apostles . . . . Nothing will please them but hurrying from degree to degree . . . which will soon lose their novelty and influence. To rest seriously in one rank, and to be silent when they have found out that the whole is a cheat (!), is a work of which they are incapable. [63]

We would like to interject a few remarks here on the continuity of this satanically wicked plot to use and destroy a society through the women. It is, of course, a matter of record that the Nineteenth Century collectivists took up the Illuminati's cry for Woman's Liberation. This led to the formation of Socialist Woman's Committees, the reality of which is easy to understand and imagine in view of the recent

outbreak of this same Illuminist plague in America under the banner of Women's Liberation. The goal is the same throughout these movements: the destruction of family life.

Robert Owen said: "In the new moral world, the irrational names of husband and wife, parent and child, will be heard no more. All connection will be the result of affection; *the child would undoubtedly be the property of the whole community.*"[64] It is a matter of record that all the leading Socialists – Marx, Herron, Engels, Carpenter, Wells, and many more over the years – who have written on this subject have advocated the doctrines of free love. The famous German Socialist, August Bebel (1840-1913), even wrote a book called *Woman* in which he "declared that future society would establish a kind of free relation between the sexes without restriction so far as society or other institutions were concerned." And for this treason against civilization, "the National Woman's Committee of the Socialist Party" proclaimed him "the Emancipator of the female sex from family bondage." "We, too," they said, "feel privileged to say *our* August Bebel . . . . For August Bebel and his immortal book that he had given to women are as international as Socialism itself. Bebel's *Woman* has become the foundation of the proletarian woman's movement of all lands. Coming generations will recognize it as a historical document recording the enslavement and the emancipation of woman."[65] He who has ears to hear, let him hear.

THE IDEAL ILLUMINATUS AND HIS CODE OF MORALITY:

> No man is fit for our Order who is not a Brutus or a Catiline, and is not ready to go every length.[66]

> . . . only that is *sin*, which is *ultimately* productive of mischief . . . where the advantage far exceeds the hurt, it is meritorious virtue.[67]

We may summarize the program of Illuminism as follows: The Order sought to

> . . . attain its object by securing for it a controlling influence in all directions, and especially by pressing culture and enlightenment into its service. All illuministic and official organs, the press, schools, seminaries, cathedral chapters (hence, too, all appointments to sees, pulpits, and chairs) were to be brought as far as possible under the influence of the organization; and princes themselves were to be surrounded by a legion of enlightened men, in order not only to disarm their opposition, but also to compel their energetic cooperation. A complete transformation would thus be effected; public opinion would be controlled; "priests and princes" would find their hands tied; the marplots who ventured to interfere would repent their temerity; and the order would become an object of dread to all its enemies.[68]

## Eleven

# THE SUPPRESSION AND CONTINUITY OF THE ORDER OF THE ILLUMINATI

The worst thing that can happen to a conspiracy, from the point of view of the conspirators, is exposure. Secrecy is essential to their success; it is one of the most powerful weapons criminals can employ. It is most important when the force at the disposal of the criminals who control the conspiracy is less than the amount of force at the disposal of those who are conspired against. Secrecy loses its great strategic value as a tool of conspiracy when the conspirators have achieved absolute control of an organization that has unrivaled force at its disposal. In possession of such force, criminals can impose their designs openly, without fear of any counterforce powerful enough to destroy them.

It is before a political conspiracy gains absolute control and unrivaled power that secrecy is essential to it. A conspiracy can have *secret*, working control over a government even without such power. This control would be lost if the conspiracy were exposed before absolute control through unrivaled power had been achieved. Until that time, sufficient exposure could destroy such power as it had already achieved; comprehensive exposure would deal the conspiracy a deathblow.

Exposure is effective against a conspiracy, not because the mere light of day destroys evil, as it was supposed to destroy the mythical vampire, but because knowledge of the criminals' evil designs can act as a catalyst, activating a counterforce sufficient to oppose the conspiracy and the conspira-

tors. The need for effective counter-action is so self-evident that we sometimes tend to assume that such action has occurred, even when that is not the case. Thus, the official suppression of the Order of the Illuminati in Bavaria has led many to assume that the Order was automatically wiped out – in spite of the fact that the exposure which did occur left the chief conspirators free to continue their work by merely changing their center of operation. In fact, the number one man, Weishaupt himself, when he was fired from his teaching post, was offered a state pension, which he contemptuously refused. Instead, he took refuge in another state, controlled by an Illuminated prince – which leads us to the topic at hand: the suppression and continuity of the Illuminati Conspiracy.

* * *

The suppression of Weishaupt's Order in Bavaria was the result of exposure, which in turn resulted from a number of contributory causes. One of those causes was the activities of Lodge Theodore, of which Weishaupt was a member. Lodge Theodore had been under the control of the Order for a number of years. While serving as the haunt of the Illuminati, it also provided the Order with new recruits, as well as a platform for the dissemination of Illuminist ideology. All the while, Weishaupt's "emissaries" were actively spreading his eclectic Masonry and thoroughly "Illuminating" the lodges. In these early years of the Great Conspiracy, some were a bit too brazen in propagating their cosmo-political ideas and in explicating the revolutionary doctrines that were to be put into effect in building their new order of the world. Thus, "in 1783 the anarchistic tendencies of the order provoked public denunciations . . . . " [1] Lodge Theodore was singled out, and its activities were brought to the attention of the Elector of Bavaria, who in turn communicated his displeasure to the lodge. He urged them to practice restraint lest their activities and doctrines should disturb religious and civil peace, and

reminded them of "the solemn declaration made to every entrant into the Fraternity of Free Masons, 'That no subject of religion or politics shall ever be touched on in the Lodge . . . .' "[2]

The Elector's warnings went unheeded, and accounts of subversive activities continued to come to his attention. Finally, he "ordered a judicial enquiry into the proceedings of the Lodge Theodore."[3] The investigation produced evidence that Lodge Theodore, along with other associated lodges, served as a preparation ground for another secret order "[calling] themselves the Illuminated, and that the express aim of this Order was to abolish Christianity, and overturn all civil government."[4] The evidence produced was not sufficient to be considered satisfactory; not a single Illuminatus was uncovered. However, some candidates for Illumination were found, and a few were questioned by the Elector himself. They assured him that they were not free to speak of the Order, being bound in conscience, but that its goals were noble, and subversive of neither church nor state.

The Elector was apparently, but only temporarily, satisfied. But "this could not allay the anxiety of the profane public; and it was repeatedly stated to the Elector, that members of the Lodge Theodore had unguardedly spoken of this Order as one that in time must rule the world."[5] Reports kept coming in. "In October, 1783, the dowager duchess, Maria Anna, brought to the Elector a detailed and authoritative indictment of the aims and methods of the Illuminati. After careful investigation, Elector Carl Theodore issued a general edict on July 22, 1784, outlawing all secret societies not recognized by the state. The Order brazenly ignored the edict."[6] This was the first interference on the part of the Bavarian Government,[7] and it is said that the decision was taken in spite of the fact that *"the Elector's advisers, who were the very same concealed subversives, heaped ridicule and doubt upon this childish tale of conspiracy."*[8]

While it may have been a simple task to discredit the testimony of outsiders, the evidence given by former members was harder to shrug off, and in time such evidence was produced. It was given by four former associates of the Order. According to Professor Robison, two of them were Minervals in the Order, another an Illuminatus of the lowest rank (*Illuminatus Minor*), and the fourth a rung higher. Their names were Utzschneider, Cossandey, Renner, and Gruenberger. It appears that Utzschneider was a lawyer and Gruenberger an Academician, though it is possible that all were professors of the Marianen Academy. Renner testified about his recruiting and training activities for the Order. He said that "he gradually came to comprehend how the leaders used tools of terror to keep the membership in line. Blind obedience, suicide, and assassination were paths of duty leading to an adept's ultimate fate; . . . his religion, patriotism, and civic responsibilities – were held up to ridicule and contempt."[9]

Renner's and Cossandey's exposés are said to have had little effect, "and indeed, it is quite possible that the solemn judges who took their testimony were themselves covert Illuminati. A torrent of ridicule fell upon the witnesses, generated by the widespread control which the Illuminati exerted over journals and intellectual circles. Once an Illuminatus left the fold, it was the duty of his former brethren to defame him and thwart his ambitions."[10] Even before the "damning dispositions" of the other two former associates of the Illuminati were taken, on September 9, 1785, it was discovered that Weishaupt was head of the Illuminati.[11] He was dismissed from the University of Ingolstadt in February 1785 for being the "grand master" of an outlawed secret society. As early as February 16th, he fled Ingolstadt.[12] On March 2, 1785, the Order of the Illuminati was suppressed by name. On June 18, 1785, Pope Pius VI sent a letter to the Bishop of Freising condemning the Order, and he followed

this with another letter on November 12, 1785.[13] The heat was on. Even "the Bavarian court confessor," a priest named Franck, who was able to exert moral persuasion on the Elector, spoke to him against Weishaupt's Illuminati. One historian has even credited this priest with the chief responsibility for the government's anti-Illuminati policy.[14]

In July of 1785 an interesting, some might say providential, event occurred which strengthened the case against the Order. An Illuminatus by the name of Lanz (a preacher or "apostate priest") was sent on a mission to Silesia. He never arrived at his destination, being struck down by a bolt of lightning on the way. His incriminating papers were seized in the confusion, and were transmitted to the court of Bavaria, and as a result the intrigues of Weishaupt's Order became known conclusively to the Bavarian government.

As was mentioned, the "damning dispositions" of the second two Illuminati were taken on September 9, 1785. Of the testimony of the former associates, it should be pointed out that "they declare upon oath, that they make all these accusations in consequence of what they heard in the Meetings, and of what they knew of the Higher Orders."[15] They testified that the Order had spread "to Italy, Venice, Austria, Holland, Saxony, and even as far as America."[16] As for the rest, Utzschneider and Gruenberger said:

> Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified . . . . In the Lodges death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices . . . . The baneful influence of accumulated property was declared an insurmountable obstacle to the happiness of any nation whose chief laws were framed for its protection. . . . Nothing was so frequently discoursed of as the propriety of employing, for a good purpose, the means which the wicked employed for evil purposes; and it was taught, that the preponderancy of good in the ultimate result consecrated every mean employed . . . .[17]

As a result of these revelations, another writer said:

> The authorities could no longer procrastinate. Officers and soldiers in the army were required to come forward and swear a loyalty oath to the crown. Professors and teachers in the universities, when the evidence justified, were dismissed from their posts. Student revolutionaries were expelled . . . .
>
> The penultimate blow fell on the 11th and 12th of October, 1786, when magistrates armed with a warrant from the Elector raided the dwellings of Zwack and the Baron Bassus, and seized papers which turned out to be the essential core of the archives of the Illuminati. Many incriminating papers apparently had been burned, but the cache nevertheless included more than two hundred letters between Weishaupt and his agents, the authentic texts of his ritual, and some astonishing formulae for compounding poison and a peculiar potion which induces abortion, a potion which Weishaupt himself was once in need of. In addition, there were some one hundred and thirty official seals stolen from princes and magistrates, to be used, it was assumed, to counterfeit state documents. [18]

The papers of the Illuminati were published in 1787 in a work called *The Original Writings of the Order of the Illuminati*. Prior to this date the evidence given by the four former associates of the Order had been published. Knigge, who left the Order in 1784, and who had been, according to Robison, the most active member next to Weishaupt, published a work on the nature of some of the higher degrees whose formation he had helped to accomplish. Some time later there were published "two works [which] give an account of the whole secret constitution of the Order, its various degrees, the manner of conferring them, the instructions to the intrants [*sic*], and an explanation of the connection of the Order with Free Masonry, and a critical history."[19]

When made public, the evidence, oral and written taken together, are said to have "filled Germany with horror." [20]

The authenticity of the Illuminati documents that were uncovered and published is unquestioned:

> Indeed, Spartacus . . . and Cato not only acknowledged the undoubted veracity of the documents, but quoted from them in an attempt to twist them to their own defense. A rash of books appeared which struggled in vain to justify the contents of the published papers, and to put a better construction upon their meaning. The conspirators complained that their civil rights had been violated in the seizure of the cache; they whined that they had been misunderstood; they argued that even if some of the revelations did sound bad, their own pure motives had been ignored.[21]

While the controversy raged, Weishaupt "continued to direct the business of the Order,"[22] as he "lived on in comfortable refuge with the irreverent Duke of Saxe-Gotha."[23]

There is no doubt as to the reality of the suppression of the Order of Illuminati in Bavaria. As to the extent of its effectiveness, there is a divergence of opinion. Some say the suppression "put an end to the corporate existence of the order in Bavaria, and as a result of the publication, in 1786, of its degrees and of other documents concerning it – for the most part of a rather compromising nature – its further extension outside Bavaria became impossible."[24] We would point out that this particular opinion ignores the fact that the Illuminati Order had spread far beyond Bavaria long before its suppression there. Yet even this particular author, who is so reluctant to admit the organizational continuity of the Order, admits that "the spread of the spirit of the Illuminati . . . was rather accelerated than retarded by the persecution in Bavaria."[25] Which of course raises the question – if the spirit was so readily received, why was the extension of the organization, after suppression, "impossible?" Obviously it was not. If its ideas were openly proclaimed, what was there to prevent it from continuing in secret as an organization? The *Cambridge Modern History* of 1904 substantiates the

statement regarding the spread of the Illuminati spirit, and hints at organizational continuity, by saying that the members were spread all over: "The suppression of the *Illuminati* in Bavaria in 1784 had dispersed them all over the Empire . . . ."[26] Connecting continuity of ideology a bit more closely with organizational continuity, another author puts it this way: " . . . for all the formal and ostensible suppression of the Order of the Illuminati, and the exposure of its criminal conspiracies, its principles were not wiped out – nor were its principals. Weishaupt had sowed fertile ground with the seeds of intellectual fraud, moral corruption, vicious hatred, and ruthless criminal ambition, which were to bear their sinister fruit for a long time to come."[27]

But aside from testimonies, we may reflect on the question of continuity from a consideration of certain practical questions. For surely it is true that "an organization is composed of men. And when men flee, or are sent into exile, or have their machinations exposed, they do not cease to keep their ideas about them."[28] We put this point to the historian Bernard Faÿ (*Administrateur Général* of the *Bibliothèque Nationale,* 1940-1944) in this form: "It is often said that since the Order of Illuminati was suppressed in the middle 1780's, it would therefore have been impossible for it to have had any real influence on the French Revolution of 1789 or on the Revolutions of 1848. Is such a position in accord with the facts of history?" He replied with an observation and an opinion, writing: "If a masonic lodge or organization is suppressed, as were the Illuminati, and if the members are still alive, the organization is still virtually alive and able to revive under some different shape or through some different medium. It is what happened, I think, from [the] 1780's . . . ."[29] We may further reflect that if such an organization is prepared for the possibility of suppression, and has a contingency plan, the chances of its survival are still further enhanced.

In the case of Weishaupt's Order, its virtual continuity is certain, because the important leaders were neither arrested nor imprisoned, but only exiled from Bavaria. And Weishaupt did have a contingency plan. He claimed to "have the art to draw advantage even from misfortune; and when . . . sunk to the bottom . . . [the power to] rise with new vigour."[30] He wrote: "Nor will it signify though all should be betrayed and printed. I am so certain of success, in spite of all obstacles (for the springs are in every heart) that I am indifferent . . . ." [31] But his was not an unreflective confidence. He went on to speak of a plan: "I have considered every thing and so prepared it, that if the Order should this day go to ruin, I shall in a year re-establish it more brilliant than ever."[32] It is plain then that the mere legal suppression of a secret society does not necessarily mean that it is destroyed – any more than the outlawing of "organized crime" means that it ceases to exist.

Along with the secret societies of France,[33] one of the organizations outside the body of continental Masonry that was employed by the Illuminati after suppression was "the 'German Union,' which is believed to have been a reorganization of the original Illuminati . . . ."[34]

When the Order was first suppressed, but prior to the publication of its secret documents, the bookseller Nicholai defended the Order and "strongly reprobated the proceedings of the Elector of Bavaria, calling it vile persecution . . . [he also] highly extolled the character of Weishaupt."[35] Nicholai, whom Robison believed to have been an enemy equally formidable with Weishaupt himself, had joined the Order in January 1782. In doing so, he greatly pleased Weishaupt, who "considered Nicholai as a most excellent champion, and gave him the name of *Lucian*, the great scoffer at all religion, as aptly expressing his character." [36] In due time Nicholai was "initiated in all the horrid and most profligate mysteries of Illuminism, and . . . Spartacus . . . entrusted him with his

most darling secrets, and advised with him on many occasions." [37]

We mention Nicholai here because it was a public controversy in which he was engaged that occasioned the discovery of some post-suppression activities of the Illuminati in connection with the "German Union." The man with whom Nicholai was involved in this controversy was a certain Dr. Stark, who in the course of it "discovered the revival of the Illuminati, or at least a society which carried on the same great work in a somewhat different way." [38] The full name of the organization discovered was "the GERMAN UNION, for ROOTING OUT SUPERSTITION AND PREJUDICES, AND ADVANCING TRUE CHRISTIANITY." [39] [Emphasis in original.] The headquarters of the German Union were possibly located outside the city of Halle, in a place called "Bahrdt's Ruhe," which was run by the same Dr. Karl Friederich Bahrdt whose theological writings have been described as "gross perversions, both of the sense of the text [of the Scriptures], and of the moral instructions contained in it . . . perhaps the most exceptionable performances on the subject." [40] Bahrdt had done some of this destructive theological writing, you will recall, on direct orders from Weishaupt.

As to the nature of the German Union: It appealed to the same sham concerns that were customary with Weishaupt's disciples, in order to justify its existence and to prey on the tendency of people to be soothed by declamations of love and brotherhood, where they might otherwise offer opposition. Hence, the German Union declared that, "because a great number of persons are labouring, with united effort, to bring Reason under the yoke, and to prevent all instruction, it is therefore necessary that there be a combination which shall work in opposition to them . . . . For this noble purpose a company of twenty-two persons, public instructors, and men in private stations, have united themselves, according to

a plan which they have had under consideration for more than a year and a half, and which, in their opinion, contains a method that is fair, and irresistible by any human power, for promoting the enlightening and forming of mankind, and that will gradually remove all the obstacles which superstition supported by force has hitherto put in the way." [41]

A pamphlet appeared, written by Dr. Bahrdt and addressed "To All Friends of Reason, Truth, and Virtue," which spoke about the existence of the society of the "22." The program of the German Union was contained in the pamphlet. It consisted in the spreading of naturalism (*i.e.*, the religion of pantheism), the destruction of enslaving superstition (*i.e.*, organized religion), and the enlightenment of mankind – all in the interest of restoring man to his true state of liberty and equality. The pamphlet stated: "It is for that purpose that we have formed a secret society, to which we invite all those who are actuated by the same views, and are properly sensible of their importance." [42]

But since Bahrdt's pamphlet and the publications of the German Union concerning its nature and goals were not secret documents, strictly speaking, as were the documents of the Illuminati, but were in fact readily available, it seems to us that the German Union was significantly dissimilar in character to the Order of the Illuminati – so dissimilar as to disqualify it from being considered a continuation of the Order itself. Its character was more that of a front group. Thus, for example, there was another document that would be sent upon request to those who expressed a continued interest in the "great object" of the Union. This was called "The Plan of the Twenty-Two." It was a veritable blueprint of the structure and operating procedure of the Union. To suggest that such an approach would be adopted by Weishaupt for the Order itself (especially after suppression) is, so far as we can see, in no way plausible. However, considered as one of many possible fronts, it fits the

specifications. It spread the Illuminist ideology via a specific means and employed a predominant group. (Not that it limited its membership, but it is evident that the Union labored, as the Second Plan of the Twenty-two stated, "first of all to draw into our Association all good and learned writers."[43])

The "Brotherhood," as the twenty-two called themselves, was made up of an inner and an outer circle: "The *Managing* Brethren . . . alone know the aim of the Association, and all the means for attaining it: and they alone constitute the UNION, the name and the connection of which is not intended to be at all conspicuous in the world."[44]

It is apparent from Weishaupt's own words that he appreciated the advantage of operating under a literary cover. This provided a high degree of security from exposure for the real rulers, since the exposure of a front group usually results in the destruction of the front only, and not of the inner circle. Such an instrument also provides an effective means of disseminating doctrines conducive to Illumination. The widespread use of fronts by the Communist party is a modern-day example of the effectiveness of front groups; the employment of a literary front by the Nineteenth Century conspirators is even more to the point. Pope Leo XIII said: "As a convenient manner of concealment, they assume the character of literary men and scholars associated for purposes of learning."[45]

But the use of literary societies was to be only the beginning of a much wider program, which included the establishment of newspapers to "supplant" other papers; the control of the bookselling trade; the direction of all writers; and through these means, the control of "the loud voice of the public." The Twenty-two declared: " . . . we shall bring it about, that at last the writers who labour in the cause of superstition and restraint [*i.e.*, those who support organized religion and assert the necessity of *legitimate* civil authority]

will have neither a publisher nor readers . . . . By the spreading of our Fraternity, all good hearts and sensible men will adhere to us, and by our means will be put in a condition that enables them to work in silence upon all courts, families, and individuals in every quarter, and acquire an influence in the appointment of court-officers, stewards, secretaries, parish-priests, public teachers, and private tutors." [46] All this in the service of "the great aim of the German Union, [which] is [of course] the good of mankind, [and] which is to be attained only by means of mental Illumination (*Aufklärung*) . . . ." [47]

As knowledge of the Union spread, so did the fear of it, perhaps prompted by the recent experience and exposure of the Order of the Illuminati. It seems that the inner circle thought the growing fear could best be allayed by the Union's assuming a façade of greater openness. The leaders therefore declared, anonymously, that they were terminating their control over it, and recommended that it "step forward, and declare itself to the world, and openly name some of its most respectable members." [48] (It is interesting to note that a somewhat similar thing happened nearly seventy years later with regard to the League of the Just, the "outlawed gang" [49] which came to be called the Communist League and which "commissioned Marx and Engels to draw up a definitive statement of its aims and program." [50])

But the growing suspicions about the Union were not satisfied. Its surfacing as a public organization, in fact, produced an effect opposite to the one intended by the inner circle. Instead of being calmed the public fear was heightened. Authorities traced a subversive work to Bahrdt's place, arrested the doctor, and confiscated his papers. "The civil Magistrate was glad of an opportunity of expiscating [*i.e.*, investigating] the German Union, which common fame had also traced hither. The correspondence was accordingly examined, and many discoveries were made, which there was no

occasion to communicate to the public, and the prosecution of the business of the Union was by this means stopped. But the persons in high office at Berlin agree in saying that the Association of writers and other turbulent persons in Germany has been but very faintly hit by this blow, and it is almost as active as ever."[51]

It would almost appear that Bahrdt was the fall guy for the Union. His own testimony (not that he was worthy of belief on any subject) tends to confirm this. He said he was first introduced to "Cosmopolitical Free Masonry in England . . . ."[52] But when he returned to Germany, he did not pursue this interest until he received an "anonymous letter," which spoke of the existence of an Association established for the enlightenment of mankind. Along with this letter, he received, he said, a plan that he used to establish a secret organization. He was later contacted by an unknown person who encouraged his efforts. He soon discovered that many invisible and powerful influences were being exerted in his behalf. But when the Union came under public attack, he said, he "found, that after he had so essentially served their noble cause, he was dropped by them in the hour of danger, and thus was made the sacrifice for the public good."[53]

As to the real power behind the German Union, Professor Robison said: "Many in Germany . . . ascribe the Union to Weishaupt, and say that it is the Illuminati working in another form. There is no denying that the principles . . . are the same . . . ."[54] Indeed, there were many things contained in the writings on the Union that were "circulated through Germany with the plans . . . [which were] transcribed verbatim from Weishaupt's *Corrected System of Illuminatism*. Much of the work *On Instruction, and the Means for promoting it*, is very nearly a copy of the same work, blended with slovenly extracts from some of his [Bahrdt's] own writings — There is the same series of delusions from the beginning, as in Illuminatism — . . . the political principles are

equally anarchical with those of the Illuminati."[55] But the similarity does not end there. Like the Illuminati, the German Union sought "to get possession of public offices, of places of education – of the public mind, by the Reading Societies, and by publications – [all of which] are so many transcripts from the Illuminati. – Add to this, that Dr. Bahrdt was an Illuminatus – . . . ."[56] Indeed, "it is well known that Weishaupt was twice or thrice at Bahrdt's Ruhe during those transactions, and that he zealously promoted the formation of Reading Societies in several places."[57]

"The author [of the book *Neueste Arbeitung des Spartacus und Philo*] says . . . that the German Union was, to his certain knowledge, the work of the Illuminati."[58] C.W. Heckethorn, the Illuminist apologist and historian of secret societies, who described Bahrdt as a man "possessing great literary talent, but little moral principle,"[59] "an advanced politician, too enlightened for his day . . . ,"[60] admitted that "the society [i.e., the German Union] was to some extent a resuscitation of the Illuminati."[61]

It was, however, Professor Robison who, in his typically incisive fashion, cut through the mist, and presented what appears to be a most accurate account of the relationship between the Order of the Illuminati and the German Union. It appears so because, while the Professor acknowledged the connection between the two organizations, he also saw the Conspiracy as more than this one work. He said, ". . . although I cannot consider the German Union as a formal revival of the Order under another name [in view of its international status it needed no formal revival], I must hold those *United*, and members of those Reading Societies, as *Illuminati* and *Minervals*. I must even consider the Union as a part of Spartacus's work."[62] He concluded:

> Thus I think it clearly appears, that the suppression of the Illuminati in Bavaria and of the Union of Brandenburgh, were

> insufficient for removing the evils which they had introduced. *The Elector of Bavaria was obliged to issue another proclamation in November 1790**, warning his subjects of their repeated machinations, and particularly enjoining the Magistrates to observe carefully the assemblies in the Reading Societies, which were multiplying in his States. A similar proclamation was made and repeated by the Regency of Hanover . . . . But Weishaupt and his agents were still busy and successful. The habit of plotting had formed itself into a regular system. Societies now acted every where in secret, in correspondence with similar societies in distant places. And thus a mode of co-operation was furnished to the discontented, the restless, and the unprincipled in all places without even the trouble of formal initiations, and without any external appearances by which the existence and occupations of the members could be distinguished. The Hydra's teeth were already sown, and each grew up, independent of the rest, and soon sent out its own offsets. – In all places where such secret practices were going on, there did not fail to appear some individuals of more than common zeal and activity, who took the lead, each in his own circle. This gives a consistency and unity to the operations of the rest, and they, encouraged by this co-operation, could now attempt things which they would not have otherwise ventured on. It is not till this state of things obtains, that this influence becomes sensible to the public. Philo, in his public declaration, unwarily lets this appear. Speaking of the numerous little societies in which their principles were cultivated, he says, "we thus begin to be formidable." It may now alarm – but it is now too late. The same germ is now sprouting in another place. [63] [Emphasis added.]

What might be called a "hint" of the later activity of Weishaupt is contained in a letter written by the Paris representative of the Grand Orient of Italy (a man named Pyron) on September 9, 1808, to the Marquis de Chefdebien, a disillusioned former Illuminatus. In the letter it "is stated that 'a member of the sect of Bav.' has asked for information on a certain point of ritual." [64] That the reader is justified in

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**N.B.*: The French Revolution had already begun by this date.

seeing in this a cryptic reference to the Illuminati is evident from later letters of Pyron, quoted by Webster: "On December 29, 1808, Pyron writes again: 'By the words "sect of B . . . ." I meant W . . . .'; and on December 3, 1809, [he] puts the matter quite plainly: 'The other word remaining at the end of my pen refers enigmatically to Weis=pt.' "[65]

One writer, commenting on these letters, said: "There is no longer any doubt that it is a question here of Weishaupt, and yet one observes that his name is not yet written in all its letters. It must be admitted here that Pyron took great precautions when it was a matter of Weishaupt! And one is led to ask what could be the extraordinary importance of the role played at this moment in the Freemasonry of the First Empire by this Weishaupt, who was supposed to have been outside the Masonic movement since Illuminism was brought to trial in 1786!"[66] And G. Lenôtre wrote of a "Monsignor de Savine [who] is said to have 'made allusions in prudent and almost terrified terms to some international sect . . . a power superior to all others . . . which has arms and eyes everywhere and which governs Europe to-day.' "[67] Nesta Webster, the scholarly historian of the conspiracy, revising a conclusion she had drawn previously, in her book *World Revolution*, said that certain documents that came to light after she wrote the earlier volume prove "that Illuminism continued without break from the date of its foundation all through the period of the Empire. So far, then, from overstating the case by saying that Illuminism did not cease in 1786, I understated it," she said, "by suggesting that it ceased even for this brief interval [during which Napoleon ruled]."[68] Chief among the sources which led her to this change of opinion were certain official reports which "relate calmly and dispassionately what the writers have themselves heard and observed concerning the danger that Illuminism presents to all forms of settled government."[69] The most

detailed of these reports were those of François Charles de Berckheim, a special police commissioner.[70] Berckheim's interest had been aroused initially by a controversial work, *Essay on the Sect of the Illuminés,* whose usefulness as a historically accurate document is a matter of dispute, since the contemporary historians Barruel and Robison rejected it as a sham, while Nesta Webster and the author of *Seventeen Eighty Nine* consider it to be an authentic exposé of the Illuminati. The police commissioner took it seriously; but he saw it as an account, not of the German Illuminati, but of another sect of *Illuminés* – possibly the French Martinists. Thus he wondered whether that sect had survived and whether "both sects of *Illuminés* have now combined in one . . . . "[71] This is an interesting point, and might seem to present a solution to the problem of the *Essay's* controversial nature. But since a search for this solution would lead us off the track, we will continue to avoid altogether an appeal to the *Essay*.

The interest of the police commissioner, once aroused, was heightened when he learned from an informed Mason that "the *Illuminés* have vowed the overthrow of monarchic governments and of all authority on the same basis." [72] Berckheim was thus impelled to conduct an extensive investigation into the activities of the Illuminati. By it he was led to conclude

> . . . [that the Illuminati have] initiates all over Europe, that they have spared no efforts to introduce their principles into the lodges and "to spread a doctrine subversive of all settled government . . . under the pretext of the regeneration of social morality and the amelioration of the lot and condition of men by means of laws founded on principles and sentiments unknown hitherto and contained only in the heads of the leaders." "Illuminism," he declares, "is becoming a great and formidable power, and I fear, in my conscience, that kings and peoples will have much to suffer from it unless foresight and prudence break its frightful mechanism."[73]

It is also interesting that the police commissioner saw the origins of the Illuminati as dating back to the middle of the Eighteenth Century, prior to the official establishment of the Order of the Illuminati in 1776. (This view was also, as we have already mentioned, expressed by Professor Cahill, who wrote a hundred years after Berckheim.) In an 1814 report on German secret societies, Berckheim wrote: "The oldest and most dangerous association is that which is generally known under the denomination of the *Illuminés* and of which the foundation goes back towards the middle of the last century.

"Bavaria was its cradle; it is said that it had for founders several chiefs of the Order of the Jesuits; but this opinion, advanced perhaps at random, is founded only on uncertain premises; in any case, in a short time it made rapid progress, and the Bavarian Government recognized the necessity of employing methods of repression against it and even of driving away several of the principal sectaries."[74] Speaking of the suppression occasioned by the "rapid progress" of the Illuminati, he directed himself to the question of the Order's continuity, saying: "But it could not eradicate the germ of the evil. The *Illuminés* who remained in Bavaria, obliged to wrap themselves in darkness so as to escape the eye of authority, became only the more formidable: the rigorous measures of which they were the object, adorned by the title of persecution, gained them new proselytes, whilst the banished members went to carry the principles of the Association into other States."[75] Berckheim was apparently unaware of the fact that by the time of the suppression in Bavaria the Illuminati had already spread to Italy, Venice, Holland, Saxony, and America,[76] as well as to Sweden, Russia, Poland, Denmark, Hungary, Austria, and France.[77]

Taken together, all these considerations indicate continuity, not extinction. Add to these the tremendous power the Illuminati had achieved by its control of and influence in

continental Masonry, and any presumption in favor of continuity becomes something of a certitude. However, when we realize that the adherents of the Order continued to spread the same destructive ideology, and sought to achieve the same subversive goals; and that this Illuminist ideology was merged with and became part of one of the most powerful organizations in existence (continental Masonry); and that that organization, armed with this same Illuminist ideology, working with "former" Illuminati, was used by and with committees and clubs in bringing on one of the most infamous and destructive revolutions in the history of the world (*i.e.*, the French Revolution); and that that same body (Illuminated continental Masonry), using Illuminist ideology, continued to promote those same destructive programs, while aiding the spread of revolutionary activity (as happened throughout the Nineteenth Century – then further debate about continuity appears to be superfluous. For even if the original chain of command were completely changed, and the new leaders arose to power after the demise of the former leaders, it would be immaterial to the question of continuity – as immaterial as the fact that after Lenin's death Stalin murdered virtually the entire chain of command that had existed under Lenin. For someone to assert, on the basis of this "change in personnel," that Russia did not continue to be ruled by the Communist conspiracy, would insult his hearer's intelligence. And if the chief actors in the drama continued to play their conspiratorial parts, as the Illuminist leaders in fact did, then so ludicrous an assertion could not even be attempted.

With regard to the suppressed Order of the Illuminati, not only was Illuminism passed on, but many of the original actors continued actively to pursue the program of the Order. As the English *Morning Post* put it, after the Bavarian persecution, Weishaupt's "organization continued, and . . . its agents or fugitives helped to precipitate that Revolution in

France which they had failed to effect in Germany."[78] We may be sure that Weishaupt's was not an idle boast when he said that "if the Order should be discovered and suppressed, he would restore it with tenfold energy in a twelve-month."[79]

We have spoken much of various indications of the Order's continuity, but have mentioned a bit too briefly its continuance by means of Masonry. Sometimes the fact of Illuminist influence on continental Masonry is brought up in the context of denying the organizational continuity of the Order, as though *ideological* continuity were meaningless or of no significance. We would suggest, conversely, that even if "apostolic succession" did not go back to the apostle of Conspiracy himself (Weishaupt), the fact that his ideology and practices were adopted by an "inner circle" that came to control continental Masonry is of greater significance than a mere organizational continuity. Thus, "Bavarian Illuminist influence impressed on Masonry the form of organization which it still retains, that of a Society which enlists disciples into a secret organisation, and gradually, by initiation into inner and still inner circles, fills them with its own ideals, philosophical, theological, religious, social and political. These Illuminati got merged into Freemasonry and deeply influenced it. On them a terrible secrecy was imposed."[80] Or as another writer put it: "The Illuminists and the other kindred secret societies were suppressed by the Bavarian Government . . . but their principles and methods, which got merged in Freemasonry, have continued even to our own day to infiltrate into European society, and to spread more and more into every part of the known world."[81]

You will remember the great emphasis placed by the Illuminati on the necessity of capturing and Illuminating international Masonry. This was preached by superiors to subordinates; it was incorporated into their ritual; and it was held up as the virtual key to the success of the Order. It was

clear that, "with Masonry firmly within their secret control, the Illuminati were able to mobilize a power far exceeding their own small numbers. They were able to organize broad sympathy for their general projects of social reconstruction, and to neutralize what might have become a dangerous undercurrent of dissent. Finally, the technique, as it turned out, made possible the rapid illuminization in France of the revolutionary leaders, welding them into an organized conspiracy with common goals."[82] The plan to control Masonry was then "crucial strategy, both for survival and for success."[83]

We conclude:

1. The suppression of the Illuminati in Bavaria did not result in the destruction of the Order, because it was limited in degree (the chief conspirators being merely exiled) and in the area in which it was enforced.

2. The relationship of the Order of the Illuminati to continental Masonry, and the merger of Illuminism with it, reveals most certainly the continuity of Illuminist ideology. When we consider this merger in the light of the Order's specific plans to seize, and success in seizing, continental Masonry, organizational continuity is again indicated.

3. The continued activity of chief agents of the Illuminati in fostering their program and aiding the spread of Illuminizing revolutions, such as the French Revolution of 1789, indicates that the virtual continuity that exists among dispersed members of any conspiracy was, in the case of Weishaupt's Order, actual continuity.

## Twelve

# THE CONSPIRACY AND THE FRENCH REVOLUTION

As we have seen, the birth of the Order of the Illuminati did not occur in a vacuum; it was brought about in connection with developments that operated, "through a course of fifty years, under the specious pretext of enlightening the world by the torch of philosophy, and of dispelling the clouds of civil and religious superstition . . . ."[1] Similarly, the French Revolution did not occur spontaneously. Yet, though we must acknowledge the period of development that led up to these events, it is evident that they did not have to come about. They happened because men armed with a plan intervened and gave direction.

The oversimplifiers of history cite various causes for the French Revolution, such as "the bankrupt condition of the French treasury"[2] and "the horrible despotism of the old monarchy."[3] The practice of attributing the revolution to such causes, as though a quasi-physical law had been operating which necessitated that effect (revolution), is a grave error. To the extent that such conditions did exist, one cannot say that the revolution was a necessary consequence. If economic problems and despotism necessarily cause revolution, then surely no Communist regime would stand long. The fact is that "the Revolution will ever remain in darkness to those who do not look beyond it."[4] More precisely, as Lord Acton put it in his *Essay On The French Revolution*: "The appalling thing is not the tumult but the design. Through all the fire and smoke we perceive the

evidence of calculating organization. The managers remain studiously concealed and masked, but there is no doubt about their presence from the first."[5] Indeed, as Nesta Webster states, "But for this co-ordination of methods the philosophers and Encyclopaedists might have gone on forever inveighing against thrones and altars, the Martinistes evoking spirits, the magicians weaving spells, the Freemasons declaiming on universal brotherhood – none of these would have 'armed the hand' and driven the infuriated mobs into the streets of Paris; it was not until the emissaries of Weishaupt formed an alliance with Orléaniste leaders that vague subversive theory became active revolution."[6]

This contention that the men armed with a plan who intervened were the "emissaries" of the Illuminati is not an isolated view exclusively held by the early Twentieth Century scholar quoted. The two classic works on the subject, which we have already mentioned many times, were written by contemporaries of the Revolution: the Abbé Barruel and Professor John Robison (whose book, *Proofs of a Conspiracy, 1798,* has been recently republished).

John Robison was born in 1739 and died in 1805. A professor at the University of Edinburgh, Robison was a distinguished scholar and savant. In a paper given before the Royal Society of Edinburgh in 1815, John Playfair said of him: "His range in science was most extensive; he was familiar with the whole circle of the accurate sciences. . . . Nothing can add to the esteem which they [*i.e.,* those who were personally acquainted with him] felt for his talents and worth or to the respect in which they now hold his memory."[7] Robison's position on the role of the Illuminati may be summed up, in his own words, as follows: "I have seen this Association [the Order of the Illuminati] exerting itself zealously and systematically, till it has become almost irresistible: And I have seen that the most active leaders in the French Revolution were members of this Association,

and conducted their first movements according to its principles, and by means of its instructions and assistance . . . "[8]

The other great historian of the Conspiracy, the Abbé Barruel, wrote his most significant literary work, *Memoirs Illustrating the History of Jacobinism*, on the same subject. His book was first published in 1798. It was subsequently translated "into every modern language [and] it was everywhere read and commented upon . . . a voluminous literature was the consequence."[9] It "caused a great sensation at the time, and became the centre of a great controversy – both in Europe and America . . . . "[10] Alexander Addison, the President of the Grand Juries of the County Court of the fifth circuit of the State of Pennsylvania, at the December 1800 sessions of the court, relied heavily on Barruel's work in his "Charge" to that court on the "Rise and Progress of Revolution."[11]

Barruel traced the activities, growth, and development of secret societies up to the French Revolution, and "seems to have been the first to portray clearly the necessary consequences to civil government, to the Church, and to social order that must result from the atheistic oathbound associations which had acquired such tremendous power on the continent of Europe."[12] He sought "to account for the French Revolution by a study of the anti-Christian and anti-social principles of the secret societies and encyclopedic philosophers."[13] Barruel named Frederick the Great, d'Alembert, and Voltaire, according to Professor Cahill, another modern authority, "as the chiefs of a great anti-Christian conspiracy . . . which brought about the suppression of the Society of Jesus, the production of the *Encyclopédie*, and the spread of the anti-Christian movement in France. In this society," Cahill said, "was merged Weishaupt's Illuminism after its suppression in Bavaria. From the union of the two sprang the Masonic sect of the Jacobins, whose activities

reached their climax in the anti-Christian excesses of the French Revolution."[14] And Webster said, in this connection: "The main purpose of Barruel's book is to show that not only had Illuminism and Grand Orient Masonry contributed largely to the French Revolution, but that three years after that first explosion they were still as active as ever."[15]

The author of the introduction to the modern edition of Robison's work commented: "Both men – one a Professor of Natural Philosophy at Edinburgh University, the other a French clergyman – writing in different countries and in different languages, without the one knowing the other, basically covered the same subject matter and came to the very same conclusions. Thus, we have two excellent works which tell us virtually all we need to know about the origin of history's most diabolical, long-range conspiracy."[16] Professor Cahill pointed out that "modern research . . . and the course of events in the nineteenth and twentieth centuries have served to establish . . . the main conclusions [of the two works],"[17] and Webster noted that both "works on the secret causes of the French Revolution created an immense sensation in their days."[18] In fact, she said, in 1799 the British Parliament passed a law which prohibited the existence of all secret societies with the exception of the Order of Freemasonry – a direct effect, she noted, of these two works, and a "fact [that] should be borne in mind when we are assured that Barruel and Robison had conjured up a bogey which met no serious attention from responsible men."[19]

In 1828 an American Mason wrote that as a result of the publication and success of these two works, a "flood of vituperation [has been] poured upon Barruel and Robison during the past thirty years."[20] He went on to say that this propaganda made the two works "fearful to him" to the extent that he was unable to bring himself to read them "for months." Another American, in a work called *Proofs of the*

*Real Existence and Dangerous Tendency of Illuminism*, which was published in Charleston in 1802, also spoke of the attempt to discredit the two classic testimonies. He said:

> The testimony of Professor Robison and Abbé Barruel would doubtless have been considered as ample in any case which did not interest the prejudices and passions of men against them. The scurrility and odium with which they have been loaded is perfectly natural, and what the nature of their testimony would have led one to expect. Men will endeavour to invalidate that evidence which tends to unveil their dark designs: and it cannot be expected that those who believe that "the end sanctifies the means" will be very scrupulous as to their measures.[21]

That the enemies of Barruel and Robison contented themselves "merely with calumnies and abuse"[22] indicates that the real crime of the two scholars was nothing more than that "they were the first to point out the intimate connection of the Bavarian Illuminati with Freemasonry and with the French Revolution."[23] Even "the legitimate criticisms that might have been made on their work find no place in the diatribes levelled against them . . . ."[24] One of their critics was Jean Joseph Mounier, who rose to fame during the early period of the Revolution and became the President of the National Assembly.[25] He asked: How could the Illuminati "have produced the Revolution in France which began in 1789? True, we have been assured," he said, "that it [Weishaupt's Order] was continued in more secret forms; but this assertion is out of all probability . . . . If we are to believe the writings of Dr. Robison and M. Barruel, the systems of M. Weishaupt were diffused with the rapidity of the electric fluid."[26]

The question of suppression and continuity has already been dealt with. We have seen that the continuity of the Illuminati ideology and practices is certain, while actual organizational continuity of the Order itself is at least highly probable. As to the spread of Illuminism to France "with the

rapidity of the electric fluid," no such speed was necessary to account for its part in bringing on the Revolution. "As early as the year 1782, *Philo* and *Spartacus* had formed the plan of introducing Illuminism into France, especially as some adepts already existed in that country."[27] You will also recall that between 1782 and 1784 one M. Willermoz, the representative of the lodge at Lyons to the Congress of Wilhelmsbad, remained at Weishaupt's lodge. This M. Willermoz was an extremely important figure in French Masonry prior to the Congress of Wilhelmsbad, and obviously during it. He played an important part in allying French Masonry with the Illuminati, and was to play an extremely important role in preparing the Revolution, being, with Chappe de la Henrière, a chief lieutenant of Savalette de Langres, and one of "the bloody revolutionaries . . . destined to write some of the grisliest chapters of the Revolution . . . ."[28] Added to these connections, we have the continued correspondence between the haunt of the Illuminati, Lodge Theodore, and the Lodge at Lyons. But that is not all. On the 15th of February, 1785, another Congress met, this time at Paris, and "the Illuminati Bode (alias Amelius) and the Baron de Busche (alias Bayard) were present."[29] About this same time a certain lodge that was founded in 1771 became the revolutionary *Amis Réunis*, the United Friends. Willermoz was an important member of this lodge. Aided by the German members of the Illuminati, and in conjunction with their old friend Willermoz, the Conspiracy sought to direct the "energy of the United Friends into revolutionary channels."[30] Another man who attended the Congress of 1785 was the Marquis de Chefdebien, who later, as another disillusioned Illuminatus, became an enemy of the "intrigues" of Weishaupt. On May 12, 1806, he wrote: "Is it in isolated lodges that the atrocious conspiracy of Philippe [Duke of Orleans] and Robespierre was formed? Is it from isolated lodges that those prominent men came forth, who, assembled at the Hôtel de Ville, stirred

up revolt, devastation, assassination? And is it not in the lodges bound together, co- and sub-ordinated, that the monster Weishaupt established his tests and had his horrible principles prepared?"[31]

The Congress of February 1785 was followed by a "more secret one" in 1786 at Frankfurt, at which, according to witnesses,[32] "the deaths of Louis XVI and Gustavus III of Sweden are said to have been decreed."[33]

Around this time there occurred what Nesta Webster called "the first act of the revolutionary drama . . . " – the so-called Affair of the Diamond Necklace. Concerning the affair of the necklace, Talleyrand said, "I should be nowise surprised if it should overturn the French monarchy."[34] One historian termed this affair a conspiracy;[35] "in the opinion of Napoleon," said another, it "contributed more than any other cause to the explosion of 1789."[36] But the scandalous affair, which tragically compromised the Queen's name, "can never be understood in the pages of official history; only an examination of the mechanism provided by the secret societies can explain that extraordinary episode . . . ,"[37] which, "though apparently trivial, involved consequences of the most momentous importance."[38] "In its double attack on Church and Monarchy the Affair of the Necklace fulfilled the purpose of both Frederick the Great and of the Illuminati. [The Illuminatus] Cagliostro, we know, received both money and instructions from the Order for carrying out the plot. . . . "[39]

As all these connections are unveiled, it becomes increasingly clear that the work of the Illuminati had been carried on for many years prior to and in preparation for the first great explosion. If then the diffusion of Weishaupt's system appears to have spread with "the rapidity of the electric fluid," it is only because the electrical conductors had been painstakingly installed and the generator was ready to be turned on.

An extremely important part of that "electrical" system of subversion was French Grand Orient Masonry. For it was no innocuous social club that had to undergo complete and radical change. We have dealt with the question of French Masonry sufficiently to see that it was the heir to destructive and subversive doctrines that had been spreading over a long period. As such, it was well suited to the purposes of the Conspiracy. In fact, "as early as 1776, the Central Committee of the Grand Orient instructed its subordinates to prepare the Brethren for insurrection. They were to visit the Lodges throughout France, to conjure them by the Masonic Oath, and to announce that the time had at last come to accomplish their ends in the death of tyrants."[40] One incident which occurred at Lille in 1776 illustrates the subversive tendencies of the rulers of French Masonry, as well as their apparent revolutionary ineptness. Many of the officers of the Regiment of La Sarre, which was stationed there, were Masons as well as "loyal" Frenchmen. An agent of the Grand Orient named Sinetty was sent to speak with these officers, and subjected them to an ideological harangue. According to one account:

> In a grandiloquent speech [Sinetty] told them that the Universe was about to be freed from its fetters, that the tyrants called Kings were to be vanquished, and that Religion and Kings were to give way to Light, Liberty, and Equality. The officers were good [?] Masons, and they were also loyal subjects of the King. They treated the message half as a disagreeable joke, half as an incomprehensible incident to be dismissed from their minds. But, being bound by their Masonic oath, they did not report the incident to headquarters.[41]

The Grand Orient had been created between 1772 and 1774. When Orléans became Grand Master, there were 140 member lodges. We would remind you that the various factions in French Masonry were united in 1771, and that the lodge that "stood as it were at the head of French Free

Masonry,"[42] and was looked up to at the Congress of Wilhelmsbad "as the Mother Lodge of what they called the *Grand Orient de la France* . . . ."[43] was the same lodge whose forces joined with the Illuminati at the Congress of Wilhelmsbad, thereby vanquishing the Strict Observance and leaving "Illuminism . . . in possession of the field."[44] Thus is established an even earlier set of connections between the Illuminati and the subversive forces in French Masonry that contributed to the birth of the Grand Orient of France. By 1789 the number of lodges affiliated to the Grand Orient was somewhere between 600 and 2,000. While the Grand Orient became an increasingly powerful political force, it had also become "a vast revolutionary organization."[45] And historian Bernard Faÿ says that "from 1778 to 1790 French Freemasonry did not lose time or miss any opportunity in spreading its influence all over France. Its presence could be detected everywhere: in Parliament, in the army, in the monasteries, in the schools and at court."[46]

The lodges in 282 towns in France were under the Grand Master, as well as eighty-one Parisian lodges and sixteen at Lyons. Each lodge had a president whose responsibility it was to pass on the orders of the Grand Orient leadership. The Grand Master was, of course, the Duc d' Orléans – the man who would be king and who, said Mirabeau, "when the project [of making him king] was mentioned . . . received it with all possible favor . . . ."[47] Yet in his desire to become "King or Regent," he was destined to failure because he was only "half illuminated."[48] To the extent that he was Illuminated, it was Mirabeau who did it. Of Orléans Professor Robison said:

> This contemptible being [Orléans] . . . has shown himself the most zealous disciple of the Order. In his oath of allegiance he declares, "That the interests and the object of the Order shall be rated by him above all other relations, and that he will serve it with his honor, his fortune, and his blood." – He has kept his

> word, and has sacrificed them all – And he has been treated in the true spirit of the Order – used as a mere tool, cheated and ruined. – . . . As the managers had the sole possession of the higher mysteries, and led the rest by principles which they held to be false, and which they employed only for the purpose of securing the co-operation of the inferior Brethren, so Mirabeau, Sieyès, Péthion, and others, led the Duke of Orleans at first by his wicked ambition, and the expectation of obtaining that crown which they intended to break in pieces, that they might get the use of his immense fortune, and of his influence on the thousands of his depending sycophants, who ate his bread and pandered to his gross appetites.[49]

The importance of the Duc d'Orléans therefore was twofold: he exercised great influence among the Masons because of his position as Grand Master of the Grand Orient (not that he was the real power in Masonry), and because he was the wealthiest prince of the royal blood.[50] The latter fact, the Conspiracy took great advantage of. Before his death he admitted having spent more than 50,000 pounds sterling just to corrupt the *Gardes Françoises*; "his immense fortune, much above three millions Sterling, was almost exhausted during the three first years of the Revolution."[51] To the Conspiracy, his assistance was of the utmost consequence. It is to be taken into account that "not only was the arch rebel the Duke of Orleans the Grand Master, but the chief actors in the Revolution, Mirabeau, Condorcet, Rochefoucauld, and others, were distinguished office-bearers in the Great Lodges . . . . Also it is worthy of remark, that the National Assembly protected the meetings of Free Masons, while it peremptorily prohibited every other private meeting."[52] In time the Masonic lodges . . . would be completely replaced by the clubs. The historian Bernard Faÿ says that "from 1793 to 1797 there was no organized Masonic life in France, but that French Masonry emerged again in 1796 and 1797," assuming an attitude of intensified opposition to religion.[53] We may summarize the role of Orléans as follows:

> At one moment in history, the Duke's narrow political ambitions, his public image of opposition, his private position as head of an elaborate network of philosophical radicals, and the message of the Illuminati, all coincided.
>
> The program of the Illuminati gave meaning and direction to the Grand Orient by making the Grand Orient itself a tool to be used by its leaders. . . . Few historians credit the Duke with the talent to pursue the program of the Illuminati; he was merely an important psychological part of the apparatus, the conscious agent who understood only one thing, the fact that he had merely to obey to gain great power. When he gave orders, orders doubtless prepared by more debased intelligences, he commanded a crack field of political troops, perhaps up to six hundred thousand key members of the power structures of nation, province, town, and village. The further one got from the center, the less the thrust of the program was to be understood; they knew only that they were urged, nay, ordered to follow certain projects that were, somehow, vaguely for the good of the Order.[54]

While the painstaking operations of the Illuminati and the use of French Masonry were both essential ingredients that would be necessary to bring on the Revolution, the conspirators needed "a great moment of what might be called creative tension – an intense cataclysm that would suddenly sweep the old order before it, so that those who had prepared patiently could build to their own design."[55] The destruction of the French Constitution was an important ingredient in the process of creating that "great moment." The chief actor in this plan was Mirabeau, the so-called inspirer of the "Tennis Court Oath," who is popularly described as "a nobleman who sided with the people."[56] He did "side with the people," but only to use them as a political lever. And with the contempt of a true democrat for the people, "Mirabeau, in the exuberance of an orgy, cried one day: 'That *canaille* well deserves to have us for legislators!' "[57] As a typical "people's" revolutionary, his chief assets included a propensity for deceit, and secret, powerful forces upon which

to rely. His affected concern for the masses was proclaimed with fiery passion after his failure to secure a position in the ranks of the Second Estate, where he "was so abhorred by the Noblesse, that they not only rejected him but even drove him from their meetings."[58] When he turned to the people, his manufactured image as the people's man secured a position for him in the Assembly as a representative of the Third Estate. His ostensible role was that of champion of the people, but as "the most important agent of the Illuminati in Paris . . . ,"[59] one of his more important jobs, and the one which Faÿ has indicated that all the facts point to prove, was as a go-between, linking the German lodges, the Illuminati, and the Grand Orient.[60] This was the man "destined to play the leading role in the Illuminati's plans for France."[61]

Mirabeau, you will recall, defended the Illuminati in his *History of the Prussian Monarchy*, published in 1788. This was, of course, after the suppression and condemnation of the Order and the publication of its secret correspondence and documents. Its nature as a subversive secret society seeking the destruction of all civil and religious authority and the substitution for them of an international dictatorship, as a prelude to the promised withering away of all government and the realization of an anarchistic paradise, was quite plain. Yet Mirabeau "brazenly defended them [the Illuminati] as noble men of virtue, a bit over-zealous perhaps, whose worthy purposes had been misunderstood by reactionary critics."[62] We have already spoken of the striking similarity between Mirabeau's "Plan of Arcesilaus" of 1776 and the plan of the Illuminati. Nesta Webster concluded on the basis of this that Mirabeau had been an Illuminatus since 1776. At the least, we may "surmise that Mirabeau was in contact with agents of the Illuminati as early as 1776, when he drew up his Plan. Surmises cease, however, in 1786. Mirabeau's trip to Prussia in that year, and his intimate dialogue with the chief intellectual and political leaders of that sect, are matters of

plain historical record."[63] When he went to Prussia, he carried with him a letter of introduction from Vergennes to the German brethren. Frederick the Great, who described him as "one of those satyr-like effeminates who writes for everybody and against everybody,"[64] received him twice during this stay. The Illuminatus Nicholai, whom Weishaupt praised as "an unwearied champion,"[65] became Mirabeau's accomplice by supplying him with much information for his History.

Mirabeau also had an extended stay with the Duke of Brunswick, who until the Congress of Wilhelmsbad had been (at least ostensibly) the head of the Strict Observance. The Duke is the same Illuminatus who was later to become a bitter foe of the Order. But "the single most important contact of his sojourn [was with] the officer and professor of military tactics, Jacob Mauvillon."[66] The like-mindedness of the two was revealed when Mauvillon boldly proclaimed in the *Brunswick Journal* of March 1792 that "he heartily rejoiced in the French Revolution, wished it all success, and thought himself liable to no reproach when he declared his hopes that a similar revolution would speedily take place in Germany."[67] L.A. Hoffmann, the man who, with other former Masons and disillusioned Illuminati, "jointly swore opposition to the *Illuminati* . . . ," declared: "I have personal knowledge that in Germany a second Mirabeau, Mauvillon, [who Robison said was "one of the earliest key converts of whom Philo boasted to Spartacus"[68] ] had proposed in detail a plan of revolution, entirely and precisely suited to the present state of Germany. This he circulated among several Free Mason Lodges, among all the Illuminated Lodges which still remained in Germany, and through the hands of all the emissaries of the Propaganda, who had been already dispatched to the frontiers (*vorposten*) of every district of the empire, with means for stirring up the people."[69] It has been said that "a close inspection of Mirabeau's contacts . . . re-

veals the highest initiates of the Illuminati. In spite of the fact that Mirabeau was a moral and intellectual outcast, invisible hands prepared the way for him wherever he went."[70] Mirabeau himself admitted his association with the Illuminati. Testifying that the Order continued to work after its suppression by establishing a "literary society," he placed himself in its ranks, admonishing his fellow Illuminati: "Let us work hard to respond to the true principles and the desired revolution will be accomplished precisely in the only manner which gives us reason to hope: Slowly, stealthily, but surely. That way, fools won't be able to interfere with the proper method."[71]

When Mirabeau returned to France he was once again sent to Berlin, this time as an official but secret observer. Frederick was on the verge of death, and Calonne and Talleyrand wanted a political observer present. With the accession of Frederick William II, Mirabeau published a criticism of the previous king's policies. Strangely, Mirabeau enjoyed a "charmed immunity . . . in the face of what ought to have been certain persecution . . . . The King thanked him in a polite note."[72] It may be that the letter to the Prussian king was more a warning to the reigning sovereign than a criticism of Frederick the Great. "The simplest hypothesis for this audacious performance, and its mild repercussions, is that Mirabeau lent himself as the visible tool of the Illuminati . . . . It seems reasonable to believe that the *Letter to the Prussian King* was actually the product of the hidden Illuminati, men with the power to protect Mirabeau when he signed his name to the document."[73] When the letter was published, Mirabeau sent Talleyrand a report on how it was received, together with a copy of it. When he returned, he is said to have initiated Talleyrand (the Abbé Talleyrand-Périgord),[74] one of the most important luminaries of eclectic Masonry,[75] of whom it has been said, "It is a fair assumption that Talleyrand was privy to the international conspiracy."[76]

Mirabeau returned to France in January of 1787.[77] Within a month two of Weishaupt's agents arrived. These were Bode and Busche, the same two who had attended the Paris Congress of 1785. "The first cover adopted was the lodge of the '*Amis Réunis*' in Paris, with which . . . the Illuminati had established relations. But now in 1787 a definite alliance was effected by the aforementioned Illuminati, Bode and Busche, who in response to an invitation from the secret committee of the lodge arrived in Paris in February of this year."[78] The invitation had been sent largely through the instrumentality of Talleyrand and Mirabeau.[79] This lodge of United Friends was apparently the "Lodge of Philalèthes in Paris, which met in the Jacobin College or Convent."[80] Webster says:

> The role of the "*Amis Réunis*" [United Friends] was to collect together the subversives from all other lodges – Philalèthes, Rose-Croix, members of the *Loge des Neuf Soeurs* and of the *Loge de la Candeur* and of the most secret committees of the Grand Orient, as well as deputies from the *Illuminés* in the provinces. Here, then, at the lodge in the Rue de la Sourdière, under the direction of Savalette de Langres, were to be found the disciples of Weishaupt, of Swedenborg, and Saint-Martin, as well as the practical makers of revolution – the agitators and demagogues of 1789.
>
> The influence of German Illuminism on all these heterogeneous elements was enormous . . . . The arrival of the two Germans, Bode and Busche, gave the finishing touch to the conspiracy.[81]

Or, as a work published in 1794 put it: "As the Lodge of the *Amis Réunis* collected together everything that could be found out from all other Masonic systems in the world, so the way was soon paved there for Illuminism. It was also not long before this lodge together with all those that depended on it was impregnated with Illuminism."[82] A more contemporary author has stated: "The most zealous and trusted members were formed into a 'Secret Committee of United Friends.' "[83]

It goes without saying that the Illuminati would not trust such a mission to just anyone. And so Bode (Amelius), now the next person in the order to Spartacus, was chosen, according to Robison, who went on to supply considerable information about him.[84] He was accompanied, Robison said, by Busche, whose name in the Order was Bayard; both had been Illuminated by Knigge. Johann J.C. Bode was "a most determined and violent materialist" and had "played a principal part in the whole scheme of Illumination." His "numerous connections among the Free Masons, together with Knigge's influence among them, enabled the Illuminati to worm themselves into every Lodge, and at last gave them almost the entire command of the Fraternity." Bode was "privy-counsellor to the Prince of Hesse-Darmstadt" and "was just such a man as Weishaupt wished for . . . ."[85] The author of *The Cause Of World Unrest* asserted that Bode was the "successor of 'Spartacus' Weishaupt . . . ,"[86] but this is unlikely, since Bode died before Weishaupt. In any case, French Masonry having assumed, again according to the same author, "certain very dangerous and subversive forms," and the country itself having been "covered with a web of secret organizations of the Masonic type . . . ,"[87] the Bavarian agents were welcomed with open arms when they arrived in Paris. Robison went on to explain that the lodges were "in the ripest state for Illumination, having shaken off all the cabalistical, chemical, and mystical whims that had formerly disturbed them, and would now take up too much time. They were now cultivating with great zeal the philosophico-political doctrines of universal citizenship."[88]

In view of the fact, stated by Robison, that "at this early period, there were many in those societies who were ready to go every length proposed to them by the Illuminati, such as the abolition of royalty and of all privileged orders, as tyrants by nature, the annihilation and robbery of the priesthood, the rooting out of Christianity, and the introduction of

Atheism, or a philosophical chimera which they were to call Religion,"[89] it is evident that "the *Amis Réunis* were little behind the Illuminati in every thing that was irreligous and anarchichal . . . ." [90] What the French Brethren seemed to lack was knowledge of methods, both with regard to spreading their doctrines most effectively and to carrying on the practical order of business. Consequently, "when Spartacus's plan was communicated to them, they saw at once its importance, in all its branches . . . ."[91] Who could appreciate more than they the fact "that the principles of anarchy had been well digested into a system," and who more than they would desire "instructions as to the subordinate detail of the business" of political conspiracy? [92]

One of the most important aspects of doing business which was communicated to the French involved "the provincial arrangement of the Order, and the clever subordination and entire dependence on a select band or Pandaemonium at Paris, which should inspire and direct the whole." [93] And so, "the operation naturally began with the Great National Lodge of Paris, and those in immediate dependence on it."[94]

There is nothing haphazard about conspiracy, as is indicated by the structure of the Illuminati Conspiracy at the time. "In this period of success, Illuminism was controlled by an highly intricate organization. The hundreds of lodges were each responsible to one of thirty-eight 'Scotch Directories,' who were in turn superintended by eight Provincials. These latter officials reported to three Inspectors, the direct agents of the Areopagites [the "upper ones"] and Spartacus himself. Schematic diagrams of the line of the authority were widely published in the Eighteenth Century when the plot of the Illuminati came to light; they resemble for all the world the charts of today's governmental bureaucracy."[95]

In order to perfect the organization and its control over the lodges throughout France, the Illuminati delegates

recommended that political committees be formed in all the lodges. Specifically, the function of these committees was communication with lodges throughout the land for the purpose of imposing doctrine and giving direction. "Thus were the lodges of France converted in a very short time into a set of secret affiliated societies, corresponding with the mother Lodges of Paris, receiving from thence their principles and instructions, and ready to rise up at once when called upon, to carry on the great work of overturning the state." [96] The author of *Neueste Arbeitung* said that "he was thoroughly instructed in this, that it was given in charge to these committees to frame general rules, and to carry through the great plan [*grand oeuvre*] of a general overturning of religion and government."[97] Of the lodges we have spoken of "practically all the Jacobins were members,"[98] and "the principal leaders of the subsequent Revolution were members of these committees. Here were the plans laid, and they were transmitted through the kingdom by the Corresponding Committees. . . . These committees arose from the Illuminati in Bavaria. . . ; and these committees produced the Jacobin Club. . . [So that] between Free Masonry and Jacobinism . . . we see the link – Illuminatism."[99]

The system of control introduced, said Robison, explains "how the revolution took place almost in a moment in every part of France. The revolutionary societies were early formed, and were working in secret before the opening of the National Assembly, and the whole nation changed, and changed again, and again, as if by beat of drum. Those duly initiated in this mystery of iniquity were ready every where at a call.[100] . . . The rapidity with which one opinion was declared in every corner, and that opinion as quickly changed, and the change announced every where, and the perfect conformity of the principles, and sameness of the language, even in arbitrary trifles, can hardly be explained in any other way . . . . The principles are the same, and the

conduct of the French has been such as the Illuminati would have exhibited . . . . "[101] Robison continued:

> And we see Weishaupt's wish accomplished in an unexpected degree, and the debates in a club giving laws to solemn assemblies of the nation, and all France bending the neck to the city of Paris. The members of the club are Illuminati, and so are a great part of their correspondents . . . . The famous Jacobin Club was just one of these Lodges, as has been already observed; and as, among individuals, one commonly takes the lead, and contrives for the rest, so it has happened on the present occasion, that this Lodge, supported by Orleans and Mirabeau, was the one that stepped forth and shewed itself to the world, and thus became the oracle of the party; and all the rest only echoed its discourses, and at last allowed it to give law to the whole, and even to rule the kingdom.[102]

And Nesta Webster went on to say:

> It was therefore not Martinism, Cabalism, or Freemasonry that in themselves provided the real revolutionary force. Many non-illuminized Freemasons, as Barruel himself declares, remained loyal to the throne and altar, and as soon as the monarchy was seen to be in danger the Royalist Brothers of the *Contrat Social* boldly summoned the lodges to coalesce in defence of King and Constitution; even some of the upper Masons, who in the degree Knight Kodosch had sworn hatred to the Pope and Bourbon monarchy, rallied likewise to the royal cause. "The French spirit triumphed over the masonic spirit in the greater number of the Brothers. Opinions as well as hearts were still for the King." It needed the devastating doctrines of Weishaupt to undermine this spirit and to turn the "degrees of vengeance" from vain ceremonial into terrible fact.
>
> If, then, it is said that the Revolution was prepared in the lodges of Freemasons – and many French Masons have boasted of the fact – let it always be added that it was *Illuminized Freemasonry* that made the Revolution, and that the Masons who acclaim it are illuminized Masons, inheritors of the same tradition introduced into the lodges of France in 1787 by the disciples of Weishaupt, "patriarch of the Jacobins."[103]

We have spoken of the conspiracy's program for sweeping away the old order in its drive to establish a "*Novus Ordo Seclorum.*" To begin this work in France, we noted that the destruction of the Constitution would be an important step in creating the "great moment" of "creative tension" needed to usher in the new order. But to destroy the French Constitution, a pretext had to be created. The one chosen was the age-old ploy of demagogues – "power to the people" is the way Mirabeau expressed it.[104] Mirabeau's purpose in using such a tactic was the same as the purpose of Greek demagogues, the same as that of our own demagogues of both Republican and Democrat Parties. As Mirabeau put it, "the people are a lever which legislators can move at their will . . . ."[105] Any thought that the democrats of France led by Mirabeau were motivated by a genuine concern for the "common good" ought to be dispelled by recognition of the fact that these hackneyed phrases in the mouths of demagogues have consistently produced poisonous fruit. As to the fruit produced in France, in consequence of the work of the "humanitarians" and champions of the people, "Prudhomme estimates that the death-roll in France during the Terror, including losses through civil war, was 1,025,711."[106] From pestilence, drownings, the guillotine, and shootings, 32,000 people died in Nancy alone. In the eleven western provinces, it is estimated that there were half a million victims of "Liberty, Equality, and Fraternity." As in the Russian Revolution, the survivors were those "who were able to come to terms with the 'terrible sect.'"[107] Courtois wrote a report on documents that were taken from Robespierre's house. According to this report, there was "a plan to annihilate twelve or fifteen millions of the French people. One of the Illuminati, Gracchus Babeuf, said that depopulation was indispensable. Prudhomme asserts that the Terror was part of a plan of depopulation conceived by Marat and Robespierre. Carrier, one of the instruments of the

Terror, said: 'Let us make a cemetery of France rather than not regenerate her after our manner.' Jean Bon Saint-André is reported (by Larevellière-Lépeaux) to have asserted that in order to establish the Republic securely in France, the population must be reduced by more than one half."[108] So much for the champions of the people.

On the other hand, since the ranks of the demons who perpetrated the horrendous crimes of the Revolution were not left untouched by the consuming madness they had begun, there is a tendency, encouraged, no doubt, by popular histories, "to view the revolutionary inner core as a group of anarchists, basically purposeless in their destructive act . . . ," in spite of the fact that "the evidence does not suggest an aimless program. . . . "[109] That the ranks of the important revolutionaries did not escape the Terror may quite naturally, at first, suggest a situation of snowballing, blind anarchy. But that there is no necessary connection between blind anarchy and in-fighting among revolutionaries is readily seen by examining other revolutions that were in the tradition of the French Revolution. Take for example the Russian Revolution. (And if by now it is not, to your mind, a credible parallel, consider the statement of that self-proclaimed Twentieth Century Jacobin, Nikolai Lenin: "When called a Jacobin he would answer: 'We, the Bolsheviks, are the Jacobins of the Twentieth Century, that is, the Jacobins of the proletarian revolution . . . .' " [110]) Now the Russian Revolution was, quite obviously, not a revolution that can be accounted for by blind anarchy. Yet consider the incredible Terror that followed in its wake. J. Edgar Hoover in his *A Study of Communism* speaks of the "reign of terror" in Russia after the Communists came to power. He tells us that Stalin murdered or imprisoned eleven "men of October" who were involved in the Communist takeover of 1917. All those who served with him on the politburo of Lenin were purged. Neither premiers, vice premiers, ambassadors, nor Comintern

heads were exempt. High-ranking military men were victims as well. "And, for each individual who confessed at a public trial, there were thousands more who were summarily executed or sentenced to concentration camps without any public hearing but merely on the basis of questioning by the secret police."[111] For a first-hand account one need only refer to the testimony of Anatoli Granovsky in his book, *I Was an NKVD Agent*. The account of demoniac atrocities inflicted by Communists on Communists in Butirki prison is illustrative of the point in question.[112]

In the process of establishing and consolidating absolute control over an organization whose function it is to gain and maintain total power over the government and the people, persecution and terror will necessarily be used, both inside, as the most ruthless and cunning survive the power struggles, and outside, to ensure the subjugation of the masses. The use of terror and purges is an intrinsic part of Communist politics, because such systems are based on force. Trotsky formulated the hierarchical structure of such a system; he said: "The organization of the party takes the place of the party itself; the Central Committee takes the place of the organization; and finally the dictator takes the place of the Central Committee . . . ."[113] Stalin was most effective in translating this principle into practical politics. As J. Edgar Hoover put it: "When Stalin ended the purges in the late 1930's, he had established absolute control of an organization which had absolute control of the Soviet Union."[114]

Thus, though the victims of the French Revolution "were drawn in the main from among poor and obscure people . . . ,"[115] the ranks of the revolutionaries did not escape the Terror – a situation that was repeated in the "Jacobin" revolution in Russia. Nor did the dupes, the cowards, the collaborators, the vacillating politicians, or the opportunists escape. This inevitable terror, from which only members of

the inner circle may be exempt, ought to strike fear into the hearts of those who, for whatever reason, are aiding – directly or indirectly, passively or actively – the coming of a "Jacobin" revolution to America. Such widespread terror indicates not a purposeless anarchy, but a conscious drive for power.

As the slogan peddlers today, in their drive to destroy our Constitutional Republic and to replace it with a democracy ruled by the rabble (the "levers" of the legislators) as a step toward totalitarian dictatorship, bid us give "power to the people" – so also the attack on the Constitution of France in the interest of giving power to the people had as its goal the eventual establishment of dictatorial rule. *The conspirators were seeking, not a solution to the problems facing France, but a means to prevent such a solution.* Above all, it was necessary to prevent the accomplishment of what the King called for, that is, "to bring about as quickly as possible an efficacious remedy for the evils of the state, and to reform abuses of every kind."[116] If the steam of discontent had been released constructively by working to solve the problems facing the nation, the chance of the revolutionaries' harnessing the people into their service would have been lessened. The real intention of the usurpers is made clear by consideration of the fact that, although the Estates General met on May 5, "by the time the Bastille fell [July 14, 1789], the revolutionaries had successfully prevented the discussion of the two most pressing problems of the day; the state's financial chasm, and the scarcity and high price of food." [117] In fact, "for four weeks not a word was spoken in the Assembly about the alleged sufferings of the people. On one technical pretext or another, Mirabeau and his party led the delegates into more and more extreme positions on the parliamentary questions."[118]

The constitutional question revolved around the seating of the Three Estates. The separate orders of the Provisional

Estates were to select their representatives to the respective Estates of the Estates General. This division of powers according to the French Constitution was the bone of contention that would be used to prevent constructive action, leading eventually to the destruction of the Constitution. Indeed, " . . . the one-delegate-one-vote theory became the nub of the so-called Constitutional question that deadlocked and destroyed the fateful assembly."[119] The Parliament of Paris had come "to be looked up to as a sort of mediator between the King and his subjects. . . ,"[120] and had gone so far as to introduce "in their pleadings, and particularly in their joint remonstrances against the registration of edicts, all the wiredrawn morality, and cosmo-political jurisprudence, which they had so often rehearsed in the Lodges, and which had of late been openly preached by the economists and philosophers";[121] yet when this Parliament suggested that the Estates General should be convoked in accord with the Constitution, maintaining the division of powers, these former heroes of the people suddenly acquired a new image. They were branded as "contemptible tools of the Aristocracy."[122]

The goal, then, was the creation of a democracy, and the necessary destruction of the division of powers – as though the House of Representatives should call for the dissolution of the Senate not by constitutional amendment but by instantaneous fiat. Thus "the record shows Mirabeau, the agent of the Illuminati in France, constantly obstructing the work of reform. And around him he gathered a band of like-minded recruits, some fascinated by the power of his ideological argument, and others, less intellectual, who appeared to exhibit purely criminal motives. In the last category one must place Mirabeau's most powerful ally, the Duke of Orleans, whose money, organization, and ambition to seize the throne, illegally, furnished the momentum to rock the state."[123] As "tension" increased, the proposals

became more and more radical, and "motions that were rejected as extreme one day were endorsed only days later."[124] On the tenth of June it was proposed that the Third Estate should constitute itself as the National Assembly. And when "the National Assembly usurped the powers of the entire Estates General, it was nothing less than a coup and a blow against constitutional authority. Yet it was exactly the kind of destruction that the subversives were seeking."[125] Thus they succeeded in transferring "power into a monolithic body which they might control. Their aims were both tactical and strategic; tactical so that the power might be transferred into new vehicles, and strategic so that the power thus consolidated might be used by them to shape a new world which would utterly obliterate the historic culture that showed up their own inadequacies. Thus it was that Malouet, Mirabeau's colleague, wrote in his Memoirs: 'Mirabeau was, perhaps, the only man in the Assembly who saw the Revolution from the first in its true spirit, that of total subversion.' "[126]

According to "a pamphlet published in 1791 entitled *Mystères de la Conspiration*, the whole plan of revolution was found amongst the papers of Mirabeau. The editor of this brochure explains that the document here made public, called *Croquis de Projet de Révolution de Monsieur de Mirabeau*, was seized at the house of Madame Lejai, the wife of Mirabeau's publisher, on October 6, 1789."[127] The document reveals both a contempt of the people (natural to the collectivistic demagogue) and Weishaupt's own subversive techniques for extending influence and control. The first project, according to the plan, was to create anarchy as a prelude to democracy and dictatorship: "We must overthrow all order, suppress all laws, annul all power and leave the people in anarchy. The laws we establish will not perhaps be in force at once, but at any rate, having given back the *power to the people*, they will resist for the sake of their liberty

which they will believe they are preserving. [Emphasis added.] We must caress their vanity, flatter their hopes, promise them happiness after our work has been in operation . . . . But as the people are a lever which legislators can move at their will, we must necessarily use them as a support, and render hateful to them everything we wish to destroy and sow illusions in their paths."[128] The pen being mightier than the sword, Mirabeau said: "We must also buy all the mercenary pens which propagate our methods and which will instruct the people concerning their enemies whom we attack."[129] And since all religion, to the Illuminated mind, is superstition, the ministers of religion – the enemies of the people – must be destroyed. Mirabeau said: "The clergy, being the most powerful through public opinion, can only be destroyed by ridiculing religion, rendering its ministers odious, and only by representing them as hypocritical monsters . . . . Libels must at every moment show fresh traces of hatred against the clergy. To exaggerate their riches, to make the sins of an individual appear to be common to all, to attribute to them all vices; calumny, murder, irreligion, sacrilege, all is permitted in times of revolution."[130]

Mirabeau, the great lover of the masses, the great democrat, went on to say: "We must flatter the people by gratuitous justice, promise them a great diminution in taxes and a more equal division, more extension in fortunes, and less humiliation. These phantasies will fanaticise the people, who will flatten out all resistance. What matter the victims and their numbers? spoliations, destruction, burnings, and all the necessary effects of a revolution? *Nothing must be sacred and we can say with Machiavelli* [and Weishaupt]: '*What matter the means as long as one arrives at the end?*' "[131] [Emphasis added.]

Thus it is that, as de Langres said, "the sect uses the populace as revolution fodder [*chair à révolution* – N.W.], as

prime material for brigandage, after which it seizes the gold and abandons generations to torture. It is veritably the code of hell."[132] Nesta Webster notes that this same "code of hell," found in the previously described "programme of the conspiracy," is also found in the documents of the "Alta Vendita" (considered by some to have exercised "the supreme government of all the secret societies of the world . . . as soon as, perhaps sooner than, Weishaupt had passed away . . . . "[133]). And it is found, Webster says, in the *Dialogues aux Enfers entre Machiavel et Montesquieu,* by Maurice Joly; in the Revolutionary Catechism of Bakunin; and in the writings of the Russian Bolsheviks to-day.[134] She believes it is an indisputable fact, which we must face, that "as early as 1789 this Machiavellian plan of engineering revolution and using the people as a lever for raising a tyrannical minority to power, had been formulated . . . " and that, even more significantly, the methods contained in the *Projet de Révolution* "have been carried out according to plan from that day to this. *And in every outbreak of the social revolution the authors of the movement have been known to be connected with secret societies.*"[135] (Emphasis added.)

The immediate goal was to prevent reform, to deliver "power to the people," and to use the people as a "lever." This was achieved by obstructionist "parliamentary maneuvering" and the eventual destruction of the Constitution. The greatest blow at the Constitution was the Third Estate's action in constituting itself as the "National Assembly." The Constitution of 1791, which sanctioned for the Assembly both legislative and executive power, represented another major step in the battle. In 1792 the Jacobins held power openly. The account of what followed on the surface is a matter of popular record.

On May 21, 1790, the program to make this great people's revolution an international people's war of liberation was

delivered to the Committee of Propaganda by Adrien Duport, the author of the "Great Fear" campaign which on the 22nd of July, 1789, moved across France. This "originator of terrorist tactics against reluctant native populations . . . " [136] and "inner initiate of the secret societies . . . " who, it is said, stood "holding in his hands all the threads of the masonic conspiracy," declared: "M. de Mirabeau has well established the fact that the fortunate revolution which has taken place in France must and will be for all the peoples of Europe the awakening of liberty and for Kings the sleep of death." He went on to say: "Therefore we must hasten among our neighbours the same revolution that is going on in France."[137] Professor Robison commented: "Hence it has arisen that the French aimed, in the very beginning, at overturning the whole world. In all the revolutions of other countries, the schemes and plots have extended no farther than the nation where they took their rise. But here we have seen that they take in the whole world. They have repeatedly declared this in their manifestos, and they have declared it by their conduct. This is the very aim of the Illuminati." [138] And Nesta Webster added: "The plan of illuminized Freemasonry was thus nothing less than world-revolution."[139]

A work by L.A. Hoffmann appeared in Vienna in 1795. It was written to counter the formation of international revolution, which had become an actual project at the end of 1789 or the beginning of 1790, when a manifesto was issued by the "Grand National Lodge" of Paris to the major lodges of the important cities of Europe. It was sent by the Duc d'Orléans, the Grand Master of the Grand Orient of France. This and other similar manifestos exhorted the lodges "to unite for the support of the French Revolution, to gain it friends, defenders, and dependents; and according to their opportunities, and the practicability of the thing, to kindle and propagate the spirit of revolution through all lands."[140]

Hoffmann, said Professor Robison, "has already given such convincing documents to the Emperor, and to several Princes, that many of the machinations occasioned by this manifesto have been detected and stopped . . . ." The manifestos sought "to establish in every quarter secret schools of political education, and schools for the public education of the children of the people, under the direction of well-principled masters; and offers of pecuniary assistance [were sought] for this purpose, and for the encouragement of writers in favor of the Revolution, and for indemnifying the patriotic booksellers who suffer by their endeavours to suppress publications which have an opposite tendency. . . . Hoffmann says, that the French *Propaganda* had many emissaries in Vienna, and many Friends whom he could point out. Mirabeau in particular had many connections in Vienna, and to the certain knowledge of Hoffman, carried on a great correspondence in cyphers. The progress of Illumination had been very great in the Austrian States, and a statesman gave him accounts of their proceedings . . . which make one's hair stand on end." Hoffman explained: "O ye almighty Illuminati, what can you not accomplish by your serpent-like insinuation and cunning!"[141]

Along with some Masons and disillusioned former Illuminati, Hoffman resolved to oppose the work and power of the Illuminist Conspiracy. He said:

> All of us jointly swore opposition to the Illuminati, and my friends considered me as a proper instrument for this purpose. To whet my zeal, they put papers into my hands which made me shudder, and raised my dislike to the highest pitch. I received from them lists of the members, and among them saw names which I lamented exceedingly. Thus stood matters in 1790, when the French Revolution began to take a serious turn. The intelligent saw in the open system of the Jacobins the complete hidden system of the Illuminati. We knew that this system included the whole world in its aims, and France was only the place of its first explosion.[142]

Chevalier de Malet, who wrote in the early Nineteenth Century, was another writer who recognized the international status of the people's revolution that was taking place in France; he saw that "the sect which engineered the French Revolution was absolutely International . . . ."[143] De Malet said: "The authors of the Revolution are not more French than German, Italian, English, etc. They form a particular nation which took birth and has grown in the darkness, in the midst of all civilized nations, with the object of subjecting them to its domination."[144]

The Duke of Brunswick, who had become an Illuminatus, taking the name of Aaron, after the Congress of Wilhelmsbad (1782), turned against the Conspiracy. In 1794 he issued a Manifesto suppressing Freemasonry, giving as his reason the fact that it had been infiltrated by conspirators. Whether his change of heart with regard to Masonry and the Illuminati was because "the Revolution had done its work in destroying the French monarchy and now threatened the security of Germany, or . . . because he was genuinely disillusioned . . . ,"[145] it is difficult to say. In any case, he declared in his Manifesto of 1794: "Amidst the universal storm produced by the present revolutions in the political and moral world, at this period of *supreme illumination* and profound blindness, it would be a crime against truth and humanity to leave any longer shrouded in a veil things that can provide the only key to past and future events, things that should show to thousands of men whether the path they have been made to follow is the path of folly or of wisdom."[146] [Emphasis added.]

According to Webster, Brunswick then went on to explain that it was the infiltration of Freemasonry by secret conspirators that had brought about its ruin. Brunswick wrote:

> A great sect arose which, taking for its motto the good and the happiness of man, worked in the darkness of the conspiracy to

make the happiness of humanity a prey for itself. This sect is known to everyone [Brunswick was writing after the publication of the secret documents of the Illuminati]: its brothers are known no less than its name. It is they who have undermined the foundations of the Order [Masonry] to the point of complete overthrow; it is by them that all humanity has been poisoned and led astray for several generations. The ferment that reigns amongst the peoples is their work. They founded the plans of their insatiable ambition on the political pride of nations. Their founders arranged to introduce this pride into the heads of the peoples. They began by casting odium on religion . . . They invented the rights of man which it is impossible to discover even in the book of Nature . . . . The plan they had formed for breaking all social ties and destroying all order was revealed in all their speeches and acts. They deluged the world with a multitude of publications; they recruited apprentices of every rank and in every position; they deluded the most perspicacious men by falsely alleging different intentions. They sowed in the hearts of youth the seed of covetousness, and they excited it with the bait of the most insatiable passions. Indomitable pride, thirst of power, such were the only motives of this sect: *their masters had nothing less in view than the thrones of the earth, and the government of the nations was to be directed by their nocturnal clubs.* [Emphasis added.]

This is what has been done and is still being done. But we notice that princes and people are unaware how and by what means this is being accomplished. This is why we say to them in all frankness: The misuse of our Order [of Masonry], the misunderstanding of our secret, has produced all the political and moral troubles with which the world is filled to-day. You who have been initiated, you must join yourselves with us in raising your voices, so as to teach peoples and princes that the sectarians, the apostates of our Order, have alone been and will be the authors of present and future revolutions . . . . But in order that our attestations should have force and merit belief, we must make for princes and people a complete sacrifice; so as to cut out to the roots the abuse and error, we must from this moment dissolve the whole Order.[147]

"Thus," Webster concluded, "in the opinion of the Grand Master of German Freemasonry, a secret sect working within

Freemasonry had brought about the French Revolution and would be the cause of all future revolutions."[148]

In summary, we may say with Robison:

> The Illuminati had no other object [than] . . . to overturn the constitution completely, and plant a democracy or oligarchy on its ruins . . . . They intended to establish a government of Morality, as they called it . . . They meant to abolish the laws which protected property accumulated by long continued and successful industry, and to prevent for the future any such accumulation. They intended to establish universal Liberty and Equality, the imprescriptible Rights of Man . . . . And, as necessary preparation for all this, they intended to root out all religion and ordinary morality, and even to break the bonds of domestic life, by destroying the veneration for marriage-vows, and by taking the education of children out of the hands of the parents. *This was all that the Illuminati could teach*, and THIS WAS PRECISELY WHAT *FRANCE* HAD DONE."[149] [Emphasis in original.]

For us today, the conclusion and prognostication of Abbé Barruel is of even greater importance: "You thought the Revolution ended in France, and the Revolution in France was only the first attempt of the Jacobins. In the desires of a terrible and formidable sect, you have only reached the first stage of the plans it has formed for that general Revolution which is to overthrow all thrones, all altars, annihilate all property, efface all law, and end by dissolving all society."[150]

## Thirteen

# THE CONTINUITY OF ILLUMINIST IDEOLOGY

A primary obstacle to tyranny is the recognition by enough men of the fact that they are *individual* rational beings. From this understanding of the nature of man flows the concept of unalienable, natural rights. And since that which is "unalienable" is, by definition, "incapable of being alienated, surrendered or transferred," it necessarily follows that such a conception of rights constitutes an *intrinsic* denial of the collectivist principle that rights are *extrinsic* to man and can be bestowed on him by the community or state. Conversely, if rights are bestowed by the community or state, the community or state can also take them away or transfer them as it deems necessary or desirable. The view of rights as extrinsic also involves a certain view of the nature of government. Government, in this view, is not the *protector* of rights that man possesses by his nature as man, but is the *giver* of rights.

In reality, government has neither the moral power to endow man with natural rights, nor the moral authority to diminish, decrease, or destroy them. Tyranny is the denial of the intrinsic quality of rights, translated into the realm of practical politics. This denial, imposed by force, manifests itself through some sort of collectivization. That is why tyrants always seek to destroy the anti-collectivistic view of man among the enslaved populations over which they rule. In order to do this, and to expand the domain of their powers, they frequently adopt "philosophies" constructed to destroy

by stealthy means our knowledge and understanding of man's nature as an individual rational being. The poisonous threads that run through the various collectivistic philosophies (and theologies, for that matter) include the diminution of the individual, the glorification of the community (mass man), and the justification of the establishment of a collectivistic structure of government. The trick, or plot, is to portray collectivization in rosy colors so that it will appear as a desirable and morally justifiable state of things.

The ultimate principle of these philosophies is the deification (theoretical) of humanity, and the subjugation of men. By any rational standard, *collectivistic philosophy is a justification for slavery*. Collectivists do not call it that; but neither do con men broadcast the deficiencies and deceptions that lie at the heart of their confidence games. The doctrines of ideological Illuminism and communism are manifestations of one of the greatest "philosophical" confidence games, perhaps *the* greatest, in the history of the human race.

Recognizing how numerous are the manifestations of collectivistic thought, we would like to focus on, and limit our concern to, the doctrinal continuity of Illuminism.

The two chief collectivistic doctrines of Adam Weishaupt were anarchism and pantheism, the doctrines of political and religious collectivism – anarchism being his attack on property and legitimate civil authority (without which no civilization worthy of the name is possible), and pantheism, his attack on the Judeo-Christian God, organized religion, and objective morality.

We shall consider this two-pronged program of Illuminism relative to the "new" theology and to Communist ideology. It will be plain, we think, (1) that Weishaupt's "Christianity" is fundamentally identifiable with the new theology of so-called "Liberal" Protestantism and "Catholic" Modernism; and (2) that the substance of Communist

ideology is the same as that of the Illuminist political ideology.

## A. RELIGIOUS COLLECTIVISM

Pantheism is a favorite doctrine of collectivists, because (as we shall see) it offers a concept of man which, on religious grounds, subordinates the individual to the collective. It also functions as an effective tool in the subversion of God-centered religion by making religion man-centered, and thereby giving a religious sanction to the doctrines and programs of political collectivism. At the same time, pantheism can be used as a stage in bringing people from theism to atheistic materialism. In religion, pantheism is most often expressed as Naturalism – "the doctrine that religious truth is derived from nature, not revelation; [it involves necessarily] the denial of the miraculous and supernatural in religion."[1]

Weishaupt appreciated the destructive value of pantheism, and devised a scheme for the creation of a new substitute religion incorporating naturalistic doctrines. He called it "Masonic Christianity." Under cover of his declamations of concern for reason, truth, humanity, liberty, and original equality, he planted the age-old doctrines of pantheism. He portrayed his new "Christianity" as being apostolic and original, a "Christianity" that institutionalized religion had obscured. The technique is similar to the one used by certain modern theologians who claim to have uncovered the "real" meaning of the scriptures. To be sure, Weishaupt and the modern "critics" have adapted their "new" discoveries to the conditions of their respective times and audiences; the difference is that, whereas Weishaupt pictured his religion in Masonic trappings, the moderns favor a scientific shroud. Weishaupt wrote:

> But alas! the task of self-formation was too hard for the

> subjects of the Roman empire, corrupted by every species of profligacy. A chosen few received the doctrines in secret, and they have been handed down to us (but frequently almost buried under rubbish of man's invention) by the Free Masons. These three conditions of human society are expressed by the rough, the split and the polished stone. The rough stone, and the one that is split, express our condition under civil government; rough, by every fretting inequality of condition; and split, since we are no longer one family; and are farther divided by differences of government, rank, property, and religion; but when reunited in one family, we are represented by the polished stone. G. is Grace; the Flaming Star is the Torch of Reason. Those who possess this knowledge are indeed ILLUMINATI. Hiram is our fictitious Grand Master, slain for the REDEMPTION OF SLAVES; the Nine Masters are the Founders of the Order. Free Masonry is a Royal Art, inasmuch as it teaches us to walk without trammels, and to govern ourselves.[2]

Moderns, on the other hand, while enslaved by their preconceived notions of naturalism, spout their pontifications in a pompous, loud manner with the air of a physical scientist.

Fundamentally, pantheism is, with materialism, "positive atheism." It is classified with materialism because it "directly denies the existence of a supramundane, personal Divine Being."[3] Naturalism thus flows almost automatically from pantheism, for if there is no "supramundane" God, the logical consequence is that "revelation" could only come from "nature." The way pantheism denies the existence of God is by identifying Him with the universe. Theoretically this identification is open to two possible interpretations: either God is the only reality and the world is but a collection of manifestations having no permanent reality or distinct substance, or, on the other hand, the world is the sole reality. Practically speaking, since reasonable people do not deny the existence of the world, they must, if they embrace pantheistic doctrine, look upon the world as the

only reality. All this may sound a bit far out to the common-sense mind. Yet it is the very thing which tantalizes so-called erudite minds; and they in turn exercise a tremendous influence on ordinary people, few of whom ever suspect that the new interpretation their minister or priest is giving to Sacred Scripture is really the expression of a mind that has fallen victim to naturalism and pantheism. If it surprises you that intellectual and spiritual leaders could be taken in by such gibberish, you are not alone in wonderment. Adam Weishaupt said: "You can't imagine what respect and curiosity my priest-degree has raised; and, which is wonderful, a famous Protestant divine, who is now of the Order, is persuaded that the religion contained in it is the true sense of Christianity. O MAN, MAN! TO WHAT MAY'ST THOU NOT BE PERSUADED. Who would imagine that I was to be the founder of a new religion."[4]

Weishaupt, realizing that naturalism and pantheism were effective in aiding the spread of political collectivism, wedded to his religious doctrine the principle of anarchism, which was the basis of Illuminist political ideology. In this way he sought to give a religious basis and justification to his doctrine of the intrinsically evil nature of civil authority. (Interestingly, this was also the doctrine of the Gnostic sect, the Antitacts, which, while advocating sensualism as virtue, characterized civil and ecclesiastical authority as by nature evil.[5])

Weishaupt put it this way:

> Jesus of Nazareth, the Grand Master of our Order, appeared at a time when the world was in the utmost disorder, and among a people who for ages had groaned under the yoke of bondage. He taught them the lessons of reason. To be more effective, he took in the aid of Religion – of opinions which were current – and, *in a very clever manner*, he combined his secret doctrines with the popular religion, and with the customs which lay to his hand. In these he wrapped up his lessons – he taught by parables . . . . Let

> us only take Liberty and Equality as the great aim of his doctrines . . . and every thing in the New Testament will be comprehensible; and Jesus will appear as the Redeemer of slaves. Man is fallen from the condition of Liberty and Equality, the STATE OF PURE NATURE. He is under subordination and civil bondage, arising from the vices of man. This is the FALL, and ORIGINAL SIN. The KINGDOM OF GRACE is the restoration which may be brought about by Illumination . . . . This is the NEW BIRTH. When man lives under government, he is fallen, his worth is gone, and his nature tarnished.[6] [Emphasis in original.]

In the program to make Illuminated "Christianity" popular in Germany, many anonymous pamphlets were written. Philo said that the Illuminatus bookseller, Nicholai, "had spread this Christianity into every corner of Germany."[7] The practice of labelling his religion with the Christian name was deception from the start – a means, said Weishaupt, "[to procure] us a patient hearing, when otherwise men would have turned away from us like petted children."[8] Or, as Philo put it, it was "a cloak, to prevent squeamish people from starting back."[9] But in time they would "gradually explain away all . . . preparatory pious frauds."[10]

In this series of delusions, according to Robison, "Free Masonry and Christianity are compounded – first with marks of respect – then Christianity is twisted to a purpose foreign from it, but the same with that aimed at by Weishaupt – then it is thrown away altogether, and Natural Religion and Atheism substituted for it . . . ."[11]

A concrete example of the way the Illuminati spread this new religion is seen in the literary activities of the famous theologian, profligate, and Illuminatus, Dr. Karl Friedrich Bahrdt. Among Dr. Bahrdt's writings there is a work called *Better Than Horus*, which was written at the command of Weishaupt,[12] and which sought "directly . . . to destroy the authority of our Scriptures, either as historical narrations or as revelations of the intentions of providence and of the

future prospects of man."[13] Today, one hundred and forty years after Weishaupt's death, the field of Scripture, in both Protestantism and Catholicism, is dominated by the influence of men whose works are accomplishing that very purpose. All of which testifies to the cunning of Weishaupt, who had resisted the argument of some of his inner circle that "it was easier to show at once that Atheism was friendly to society, than to explain all their Masonic Christianity, which they were afterwards to show to be a bundle of lies."[14]

The claim of the Illuminati to possess knowledge of secret doctrines of Christianity was a reiteration of Gnostic esotericism. But the similarity of Illuminism to Gnosticism does not stop there, for many Gnostic sects also advocated political collectivism. For example, the Second Century Carpocratians "arrived at much the same conclusions as modern Communists with regard to the ideal social system,"[15] while another sect held that before the existence of human laws, "everything was in common – land, goods, and women."[16] They did not hesitate at "instituting the community of women and indulging in every kind of licence."[17]

One of the possible sources of the pantheism of the Illuminati was the philosopher, Benedict Spinoza, who was held in esteem by the Order. Indeed the Magus degree, one of the two highest degrees of the Illuminati, was "founded on the principles of Spinoza, showing all to be material, God and the world One, and all religions human inventions."[18] Spinoza, you may remember, had been expelled from the synagogue for his unorthodoxy. But a more direct link between the doctrines of pantheism and Illuminism is to be found in the work of John Toland. (It is to be noted that Toland had a strong influence on the lodge at Lyons, which carried on correspondence with the Lodge Theodore.) Toland's famous work, the *Pantheisticon*, was published in 1720. In it are found the principles of an association called

the "Socratica," the "Brothers Pantheistae." Their guiding principle is that "Reason is the Sun that illuminates the whole, and Liberty and Equality are the objects of their occupations."[19] Toland "developed the usual anticlerical themes: diatribes against the clergy for allying themselves with the civil powers in order to exploit the people, accusations of superstition with regard to religious cults, and a eulogy of primitive Christianity free from the mysteries . . . . As a philosopher, he defended universal mechanism, and interpreted it in the materialistic sense, as did Hobbes. In his view, God is but the corporeal universe taken as a totality, in which everything occurs through mechanical laws."[20] The resemblance between "Weishauptism" and Tolandism could be no accident, according to Professor Robison, since "the *Pantheisticon* of Toland resembles Weishaupt's Illumination in every thing but its rebellion and its villainy. Toland's Socratic Lodge is an elegant pattern for Weishaupt, and his Triumph of Reason, his Philosophic Happiness, his God, or *Anima Mundi*, are all so like the harsh system of Spartacus, that I am convinced that he copied them, stamping them with the roughness of his own character."[21] All this ought to give us some idea of the "peculiar morality and religion fitted for the great Society of mankind" that Weishaupt sought to establish.[22]

Pantheism, as we have seen, in no sense began with Weishaupt. For that matter, neither did it begin with Toland or Spinoza. Actually, it is symptomatic of the savage mentality that we discussed at the beginning of the book. But in Western thought, Heraclitus of Ephesus (540-475 B.C.) was the first to formulate a pantheistic conception of the universe. He also postulated a universalist evolutionary theory – such as is characteristic of all pantheists – and held that in the universal process of change there existed as a driving force a rational principle; an *anima mundi* which he looked upon as being "something living and godlike. In the

world it is the supreme but impersonal and indwelling principle; the ever-flowing fountain of life. And everything that we see is a particle of this fire, everything is divine. The human soul, itself a spark from the all-animating flame, has but an impersonal immortality; it emerges from the vast whole and will be absorbed into it again. Heraclitus is thus the founder of pantheism."[23] In such a view, it is apparent that the individual is of little importance. In fact the individual is really not a distinct individual at all, but only a mode or manifestation of the soul of the world.

Certain medieval philosophers took up the pantheistic disease and tried to unite it to Christianity. "Bernard of Tours, or Bernardus Silvestris, in his philosophical poem *De mundi universitate*, written between 1145 and 1153, accentuated this tendency by representing the Word of God as the Soul of the World."[24] At the end of the twelfth century, Amalric of Bene taught that "all things are one, because whatever is, is God."[25] David of Dinant advocated "*materialistic* pantheism,"[26] holding that matter, mind, and God were one. He was a precursor of the modern materialists (such as the Marxists), who are really the counterparts of modern "idealistic" pantheists such as Johann G. Fichte (1762-1814), Friedrich W.J. Schelling (1775-1854), and G.W.F. Hegel (1770-1831) – men who were "speculatively . . . quite in accord by interpreting Kantianism as *idealistic pantheism.*"[27]

Weishaupt's "Christianity," then, served a number of purposes. It was a subtle but effective method of destroying God-centered faith through a gradual process, while at the same time it provided a theological justification for the religious support of collectivistic schemes. It functions well as such, because the individual person is submerged in the mass and is looked upon as merely a dispensable mode. No longer is the person an individual rational being, distinct and

complete as to his nature and thereby in possession of inalienable rights. Rather he is stripped of his dignity and integrity, lacks true individuality, and becomes an unfree, helpless mode of something else. For the pantheist, even "the series of our thoughts, as that of corporeal movements, falls under the common rule; both are subjected to a rigorous determinism, and no room is left for liberty."[28] Another writer observes, "It is [therefore] not surprising that . . . [a pantheist like Spinoza] accepts the Hobbesian equation of 'have a right to' with 'have the power to . . . . ' "[29]

Since "the era of Illumination,"[30] Weishaupt's "theology" has found expression in a long line of so-called liberal Protestants and "Catholic" modernists. That is not to say that all liberal Protestants and "Catholic" modernists have been, or are, conscious pantheists. No doubt many embrace the religion of naturalism without realizing that it is the religion of pantheism. What we do mean to say is that an ideology is best understood when its animating spirit is uncovered; and the animating spirit of the "new" theology is decidedly pantheistic, as is Weishaupt's Christianity. Some of the great moderns were and are explicitly pantheistic. Such a "theologian" was Friedrich Schleiermacher, a chief figure among the liberal Protestants, and a rising hero in the ranks of modernist "Catholics." So important is Schleiermacher that "Zeller, the historian of Greek philosophy, says of him, 'that he was the greatest theologian of the Protestant Church since the Reformation.' "[31] Notwithstanding the ridicule which Schleiermacher directed against those who decried his pantheism (he called them "superficial and suspicious readers"[32]), the fact of his pantheism is clearly evident in his eulogy of Spinoza. He writes:

> Offer with me reverently a tribute to the *manes* of the holy, rejected Spinoza. The high World-Spirit pervaded him; the Infi-

> nite was his beginning and his end; the Universe was his only and his everlasting love. In holy innocence and in deep humility he beheld himself mirrored in the eternal world, and perceived how he also was its most worthy mirror. He was full of religion, full of the Holy Spirit. Wherefore, he stands there alone and unequalled; master in his art, yet without disciples and without citizenship.[33]

Considering the importance of this "theologian," Schleiermacher, together with his blatant pantheism, nothing more need be said. The spirit that animates the movement of which he is a hero is plain; it is the same spirit that animates the religious ideology of Illuminism.

The Catholic Church, toward the end of the Nineteenth Century, experienced a similar doctrinal plague among many theologians. After the Second Vatican Council the disease reemerged, and today it dominates the councils of so-called Catholic theologians. As before, different theologians are infected with this naturalism in varying degree. We would cite two important, modern, so-called Catholic thinkers as examples of the power of these age-old doctrines of naturalism and pantheism.

The first is a theologian by the name of Karl Rahner. He has the reputation of being a "liberal," but is generally considered by many so-called "conservative" Catholics to be a *solid* liberal. That is to say, he is thought to be an orthodox liberal. More recently, while condemning certain theologians as heretical, he has himself openly advocated the heresy of religious indifferentism. This is a heresy not only from a Catholic point of view, but from the point of view of any man of conviction. For it implicitly asserts that the foundation of our convictions is not the quest for truth; that our convictions ought rather to be determined by the quest for a so-called brotherhood of humanity, based not on a mutual respect among honest men of good will, but on a

blind lust for uniformity at any price. In any case, in the writings of Karl Rahner (see "Death," in his *Sacramentum Mundi*) the poison of pantheism is so evident that to miss it is to betray either a case of serious philosophical and theological blindness, or a cowardly ostrichism. But we must give Karl Rahner credit for a little originality in that the "Soul of the World" of the Twelfth-century Bernard of Tours, of Toland, and of Adam Weishaupt becomes for him "the heart of the universe." He writes: "To the innermost reality of the world there belongs what we call Jesus Christ . . and Christ *actually* [emphasis added] became even in his humanity, what he had always been by his dignity, the heart of the universe, the innermost centre of all created reality." (Karl Rahner, "Death.") That Rahner is not indulging in poetry or metaphor is made clear by his use of the word *actually* to describe how Christ is "the heart of the universe." But Rahner's pantheistic leanings are evident throughout his entire discussion of the theology of death. Like Spinoza, he pictures the universe as one substance animated by this "soul." For him as for Heraclitus, man becomes related to the universe at death by a kind of re-absorption. Rahner is nicer than Heraclitus, and so he pictures this as a fulfillment rather than an extinction: "In death the human soul enters into a much closer and more intimate relationship [not with the transcendent personal God but] to that ground of the unity of the universe which is hard to conceive yet is very real, and in which all things in the world communicate through their mutual influence upon each other. And this is possible precisely because the soul is no longer bound to an individual bodily structure." (Rahner, "Death.") Is any further commentary necessary?

Though Karl Rahner is considered to be an extremely important so-called Catholic theologian, he does not yet enjoy the status of a "high priest" of the "new" theology. One man who does is Pierre Teilhard de Chardin. Teilhard's unique position stems in part from the fact that he is dead (for it is dif-

ficult to canonize the living) and that he enjoys the image of a martyr, having been persecuted by small-minded Church officials who were too reactionary to allow him to propagate his pantheistic Christianity freely from a Catholic pulpit. Significantly, Teilhard also proclaimed the gospel of socialism. Mixing pantheism and socialism, he produced his "scientific Christianity," a religion that is neither scientific nor Christian, a mere rehashing of Illuminist "Christianity." Teilhard's defenders therefore must include both "relevant" Christians and dogmatic atheists.

The pantheism of Teilhard is evident from the overall thrust of his thought, and is indicated by such passages as the following: ". . . the earth . . . can cast me to my knees in expectation of what is maturing in her breast. But her enchantments can no longer do me harm, since she has become for me, over and above herself, the body of Him who is and of Him who is coming."[34] (Incidentally, that is the type of thing they read at prayer services at so-called Catholic seminaries today.) If you miss the point, it is that the earth is the body of "Him who is coming," who is its soul.

Teilhard also, quite naturally, advocated the old Heraclitean, pantheistic notion of universal evolutionism. He says: "Is evolution a theory, a system or a hypothesis? It is much more; it is a general condition to which all theories, all hypotheses, all systems must bow and which they must satisfy henceforward if they are to be thinkable and true. Evolution is a light illuminating all facts, a curve that all lines must follow."[35] Such talk, while it sustains the pantheistic doctrine that the soul of the universe is coming to self-consciousness and self-fulfillment by unfolding itself through its whole body, which is the entire universe, is thoroughly unscientific. For when the calculus of probabilities was linked to what is known as "the fundamental Carnot-Calusius law," which is the "keystone of our actual interpretation of the inorganic world . . . ,[36] the great physi-

cist Boltzmann proved that the inorganic, irreversible evolution imposed by this law corresponded to an evolution toward more and more 'probable' states, characterized by an ever-increasing symmetry, a leveling of energy. The universe, therefore, tends toward an equilibrium . . . which all motion will have stopped and where total obscurity and absolute cold will reign."[37] In other words, there is no Soul of the universe which unfolds itself by a universal process of evolution, driving the whole of reality onwards and upwards. The fact is that the universe is dying by tending "toward an equilibrium where all motion will have stopped and where total obscurity and absolute cold will reign" – an inconvenient fact for the pantheists who fancy themselves scientists. We can further say that this universalist evolutionism is not scientific, for "no such univocal concept of evolution has been elaborated by science . . . ," nor is it philosophical, "for the empirical and rational basis for such a universal statement is lacking. It is, rather, ideological."[38] To be euphemistic about the whole thing, we might say with T.A. Goudge (in the *Encyclopedia of Philosophy*) that "Teilhard's doctrine tends to become pantheistic in certain of its formulations . . . ,"[39] and "on the whole, it is difficult to reconcile Teilhard's views either with orthodox Christian teaching or with a scientific theory of evolution."[40]

If then Teilhard is neither Christian, scientific, nor philosophical, but only ideological, how are we to account for his image of greatness as a philosopher, a scientist, and a Christian? One writer invokes his "prose poetry" as the cause. We invoke the fact of his espousal of socialism and pantheism, two doctrines which he links by his postulation of the coming to be of the "super-creatureness" of man, as a result of a process he calls "ultra-hominisation." The collectivization that Teilhard forecasts is meant to be taken, not metaphorically, but actually and politically. And so he bids us not to fear the coming "compressive socialization which at

first looks so threatening for our individual originality and liberty, [for it] may be the most powerful means 'imagined' by nature in order to increase and to bring to its peak the incommunicable singularity of each reflective element."[41]

Rightly has Teilhard been called a "false prophet,"[42] who shrouds his spiritual poison with "modish paradoxes" and "emotional effusions."[43] The least effect of Teilhard's "monistic pantheism"[44] is the spread of belief in a deity that is at best "the synthesis of the Christian God (of the above) and the Marxist God (of the forward) – behold! that is the only God whom henceforth we can adore in spirit and in truth"[45] – that is to say, the spirit and truth of a mind poisoned and darkened by the glare of Illumination. As for Teilhard's non-individual, collective consciousness, "to suppose that this impossible fiction could contain something superior to individual personal existence. . . " is an abominable absurdity; "the idea of a 'superconsciousness' is, in fact, a totalitarian ideal . . . . "[46]

How many unsuspecting minds are led through the halfway house of naturalism and pantheism to a life based on an acceptance of atheistic materialism, all the while thinking themselves to be Christians? For, sanctioned by religious authorities, such doctrines as naturalistic "Christianity" offer to the uninformed a "seductive global vision of the universe wherein matter and spirit, body and soul, nature and supernature, science and faith . . . "[47] become one, finding their unity in a false and destructive notion of God, which takes "away the reality while retaining some absurd representation of the divine nature."[48] It is the ever-present attempt to reduce men to the lowest common denominator, the savage. Recall William Foxwell Albright's statement on the savage mind and compare it with the qualities of the religiously collectivized mind. Albright said: "The savage seldom or never thinks of the individual as having a distinct personality; all tends to be merged in collective or corporate

personality, or is dissolved in factitious relationships between men, animals, plants, and cosmic or other inamimate objects and forces."[49] That is the type of universal equality the collectivists seek to establish. And that is the reason Weishaupt and all his socialistic and communistic spiritual brothers advocate this peculiar brand of atheism. Henri Martin, the French historian, summed it up, and was incisive enough to discern the link between Illuminism and some of its spiritual descendents. He said: " . . . in spite of their frequent invocations of the God of Nature, many indications lead us to conclude that Weishaupt had, like Diderot and d'Holbach, no other God than Nature herself. From his doctrine would naturally follow the German ultra-Hegelianism and the system of anarchy recently developed in France, of which the physiognomy suggests a foreign origin."[50]

As to the natural connection between pantheism and political collectivism, we do not have to invoke the testimony of anti-collectivists. "Anarchists" and Communists admit it. Thus Pierre Joseph Proudhon, the Nineteenth-Century socialist, who said, "Our principle is: atheism in religion, anarchy in politics, no property in the economic sphere,"[51] also proclaimed the irreconcilability of belief in a transcendent personal God with the collectivistic view of man. "God and humanity," he said, "are two irreconcilable enemies, the first duty of the enlightened man is then to drive away mercilessly the idea of God from the mind, and from the conscience. Atheism ought then to be the law of morals and of the intelligence . . . ." What kind of atheism? The brand which encourages and fosters the Illuminated doctrines that "property is a theft . . . that the *true* form of government is *anarchy* . . . . [that] there is no authority, either temporal or spiritual . . . or legitimate," an atheism which says that "*piety, happiness, virtue*, and in like manner *country, religion, love*, are masks." And what kind of atheism is that precisely? It is

the atheism of Weishaupt, "the atheism of Spinoza and of Hegel, and not the coarse atheism without respect to justice and humanity; atheism, in brief, which is *idealism raised to its highest power*, the culminating point!"[52]

Weishaupt and Proudhon were not anomalies among revolutionaries. Giuseppe Mazzini was another example:

> Mazzini, on his side, devoted himself to spread in Italy theories, nearly identical with the Hegelian, by means of which to arrive, if it might be, at the formation of a universal "Humanitarian" Republic. "Humanity," he writes, "is the Living Word of God; the Spirit of God quickens, and manifests itself in 'Humanity,' ever more pure and active from epoch to epoch, one day through [the] agency of an individual, another day through that of a nation. From labour to labour, from belief to belief, humanity acquires in increasing progress, a clearer notion of its own existence, of its own *mission*, of God and of law; God is incarnated successively in Humanity . . . . We believe in 'Humanity' as sole interpreter of the law of God on earth . . . . The people communicate directly with the Divinity . . . . The ideas of nationality and unitarism are simply *fruitful* and *magical* words; as the hopes and forms of constitutional monarchies are the *means* of well-being and of indefinite progress, are the *vestibule of the Temple, of Humanitarian unitarism, of the ideal humanitarian Republic.*"[53] [Emphasis in original.]

(It should be noted, if it is not clearly seen already, that the pantheists theoretically deify "Humanity" because the human race, being the highest form of life on earth, is considered to be the highest self-manifestation of the so-called World Soul, which is supposed to be working itself out through a process of historical development. The consciousness of man becomes the historical consciousness of the World Soul, and is identified with it. Thus Humanity is spoken of as the incarnation of this pantheistic god. And the consciousness that each mode [*i.e.*, each human person] has of its own divinity is revelation. From this flows the doctrine of naturalism. Since the pantheist's god comes to self-con-

sciousness through its modes [*i.e.*, through persons], and since the only realm that exists is the natural realm [which is the body of the World Soul], any talk of a supernatural revelation given by a transcendent personal God to a human race made up of persons who have integrity and dignity as a consequence of their very real status as individuals is, for a pantheist, talk about a nonexistent God revealing Himself to nonexistent individuals. All this is of course nonsense. In fact, it is silly. It would be ludicrous, but for the fact that most minds that have been destroyed by pantheistic doctrines are completely unaware of what they have embraced. While they would without hesitation reject "coarse atheism" outright, they are blinded by the religious vocabulary of the pantheist and shamed into thinking that the faith of their fathers is outmoded, outdated, and irrelevant. Little do they realize that their "new" faith and "new" theology are as old as the savage mind and as relevant and effective as a chopstick-sized rudder hinged to the stern of an ocean liner.)

Louis Feuerbach, another pantheist, and a hero of the Nineteenth-Century Communists, said: "Man alone is our God, our father, our judge, our redeemer, our true home, our law and our rule, the Alpha and Omega of our life and of our political, moral, public and domestic activity. There is no salvation, save through the medium of man. . . . Human nature is holy, *hallowed is the impulse towards pleasure*; all that procures it is holy, every man has a right to, and is destined for, happiness, to attain which every one ought to lend him aid."[54] Like Marx, Feuerbach was influenced by Hegel. Indeed, he "was one of the most fervent disciples of Hegel."[55] And like Marx, he did not fail "for an instant to attack property and religion."[56] Keeping in mind Feuerbach's pantheism, his disciple, Friedrich Engels, tells us that "all the Communists of 1845 were followers of Feuerbach, and the greater part of such followers in Germany were Communists . . . . Without German philosophy, and especial-

ly without that of Hegel, German socialism, the only scientific socialism that has ever existed, never would have had being." And Stern is quoted as stating, "Hegelian idealism generated first of all the most sensualistic system of humanism, which, in its turn, has generated socialism."[57]

From Weishaupt's day until the present, the link between the doctrines of political collectivism and spiritual collectivism (pantheism and naturalism) is there to be seen. The purpose for which the conspirators pushed, and still push, pantheistic religion is that in it (as in political collectivism), "the individual . . . comes to disappear in the community, private property into 'collective,' and self-worship assumes the name of universal love, to which individuals are to be pitilessly sacrificed."[58]

## B. POLITICAL COLLECTIVISM

We have seen that pantheism denies the reality of man's nature as an individual, and substitutes a deification of the collective, to which, in its ultimate realization, are "sacrificed rivers of blood and mountains of bodies . . . ."[59] The other side of the coin is political collectivism – a political ideology that serves the same destructive purposes as religious collectivism and that was designed to serve as the second prong of the Illuminist ideological program.

Except for certain modifications dictated by changing conditions in the economic and political realms, one could accurately say that Weishaupt was a Communist in the modern sense of the word. But given the sequence of events, it is more proper and accurate to say that Communists are Illuminists – as we shall see when we examine and compare Illuminism and Communism in relation to the nature of government on three essential points of doctrine that lie at the hearts of these ideologies. Non-essential incidentals to the contrary notwithstanding, we shall see that the identity

between Illuminism and Communism shows them to be one and the same ideology.

The three points of doctrine are:

1. Anarchism, *i.e.*, the theory that government is by nature intrinsically evil and should not exist.

2. Totalitarianism, *i.e.*, the theory that it is essential to establish a universal dictatorship in order to bring about the condition wherein all civil and ecclesiastical authority will cease to exist.

3. The "withering away" of the dictatorship, *i.e.*, the theory, fabricated for propaganda purposes, that the totalitarian dictatorship will automatically wither away when all governments are under control, and all advocates of legitimate civil authority, along with the remnants of their influence, are exterminated.

**Anarchism:**

Anarchism in this context does not refer to the peculiarities of Bakunin's brand of communism, which has been called "moderate positive communism."[7] Nor does it refer to the doctrines of nihilism that are invoked by those political psychopaths who go about seeking the destruction of everything. By anarchism is meant "the theory that all government is an evil."[61] And on this point there is no doubt at all that Illuminism and Communism are in essential agreement. This agreement in itself actually constitutes a virtual identity between the Illuminist and Communist ideologies, because it is a first principle from which they both flow. It is also invoked as the "philosophical" and "moral" justification for the destruction of all civil authority, and the attack on property, localism, family and patriotism. Weishaupt wrote:

> The first stage in the life of the whole human race is savagery, rough nature, in which the family is the only society, and hunger and thirst are easily satisfied . . . in which man enjoys the two most excellent goods, Equality and Liberty, to their fullest

> extent. . . . In these circumstances . . . health was his usual condition. . . . Happy men, who were not yet enough enlightened to lose their peace of mind and to be conscious of the unhappy mainsprings and causes of the misery, love of power . . . envy . . . illnesses and all the results of imagination.[62]

What was he getting at? He was suggesting that man's "fall" was caused by civilization, by the development of civil and ecclesiastical authority. He said: "As families increased, means of subsistence began to lack, the nomadic life ceased, property was instituted, men established themselves firmly, and through agriculture families drew near each other, thereby language developed. . . . .But here was the cause of the downfall of freedom; equality vanished."[63] We are thus given to understand, by history's "profoundest" conspirator, that originally men lived in a state of perfect liberty and equality; and as populations increased, and the amount of food naturally available decreased, men settled down and ceased to be happy-go-lucky nomads. They formed agricultural communities, which led to the creation of private property: This property was either produced (*i.e.*, the fruits of labor) or not produced (*i.e.*, natural resources such as land). Since some produced more than others, and some labored not at all, a state of inequality was created. This led to the second great evil – second only to private property: civil authority. And as the community spirit spread, larger communities developed. Finally nations grew up. Hence arose another great enemy of Illuminist "Freedom and Equality." Weishaupt said: "With the origin of nations and peoples the world ceased to be a great family, a single kingdom: the great tie of nature was torn . . . . Nationalism took the place of human love . . . . [and] there arose out of Patriotism, Localism, the family spirit, finally Egoism."[64]

With the causes of man's fall from liberty and equality so clearly discernible to the Illuminated intellect, it is evident what must be done to restore man to his savage state of bliss

in a world where everyone is to be reduced to the equality of the least common denominator: the causes of the fall must be destroyed; private property, the arch-criminal, must be annihilated from the face of the earth, along with any notion of it. The concept of legitimate civil authority must be smashed, and community spirit obliterated; patriotism, localism, the family spirit, and self-respect are vices that must be extirpated at any cost. "Diminish Patriotism," says Weishaupt, "then men will learn to know each other again as such . . . the bond of union will widen out."[65] And ultimately, "nations shall vanish from the earth. The human race will then become one family . . . ."[66]

In the Communist ideology the anarchical principles are evident. Friedrich Engels said: "The state, then, has not existed from all eternity. There have been societies that did without it, that had no conception of the state and state power. [When then did the state arise?] At a certain stage of economic development, which was necessarily bound up with the cleavage of society into classes . . . ."[67] In other words, economic developments resulted in inequality, which led to the creation of opposing classes. Finally, "the state became a necessity owing to this cleavage."[68] Engels was not talking of the creation of civil authority for the protection of rights, by instituting a government to act as a referee between classes. On the contrary, for him government by its nature was an instrument of oppression, but a necessary one in the process of economic development.

The difference between the Illuminist and Communist ideologies is not in the doctrine of anarchism. Both claim that government is intrinsically evil. The difference is that the Communists say that oppression is a necessary part of the historical process. The difference is incidental, for it has no practical effect on political operations; the agreement is substantial, for the translation of the two ideologies into political activity is the same. That is why Communists proclaim the

abolition of the state once the historical process has run its course. For with its completion only one class will exist; and since it is the intrinsic nature of government to be an instrument of oppression of one class by another, then with only one class existing there will be no one to be oppressed, and with no class to oppress, government will become superfluous and useless. Engels said: " . . . the existence of these classes not only will have ceased to be a necessity, but will become a positive hindrance to production. They will fall [*i.e.*, classes] as inevitably as they arose at an earlier stage. Along with them the state will inevitably fall. The society . . . will put the whole machinery of state where it will then belong; into the Museum of Antiquities, by the side of the spinning wheel and the bronze axe." [69] We have then the same Illuminist principle, dressed a bit differently but substantially identical.

Along this same line, we find that the arch-evil of the Illuminist (private property) occupies the same position in the eyes of the Communist. Thus, in revolutionary movements, Communists "bring to the front, as the leading question in each, the property question, no matter what its degree of development at the time."[70] As to the Illuminist attack on civil authority, Marx echoed Weishaupt, saying, "In short, the Communists everywhere support every revolutionary movement against the existing social and political order of things."[71]

Property, civil authority, community spirit, patriotism, localism, family spirit, and self-respect are essential ingredients of a free society, and as such are necessarily obstacles to tyranny. Weishaupt perceived this and was clever enough to know that free societies would be reluctant to abandon these qualities and submit to the "universal regime"[72] his Order was working to establish. He therefore designed his ideology not haphazardly but as a cover and a weapon in the service of *his* cause. If the cover is a bit modified to suit changing circumstances, it does not mean the weapon is changed. Thus

Weishaupt lamented the fall of man from his original happy state of liberty and equality, as a means to launch his attack on property, nationalism, etc.; the socialists, on the other hand, shifted the object of lamentation to the "oppressed" proletariat; but the object of attack was the same in both cases – property, civil authority, etc.

Illuminism and Communism are, on this point of anarchy, the same, both holding that all government authority is evil, that government is the result of the notion of private property, and that private property is the cause of "inequality." To bring peace and prosperity to the race of man, based on the levelling of everyone to the least common denominator, legitimate civil authority and private property must cease to exist.

**Totalitarianism:**

One of the questions asked of the candidate for the Priest's degree of the Order of the Illuminati was this: "Does it appear possible, after having gone through all the nonentities of our civil constitutions, to recover for once our first simplicity, and get back to this honorable uniformity?"[73] The question was, of course, rhetorical. But the rhetorical question was answered in the form of an injunction: "We must therefore strengthen our band, and establish a legion, which shall restore the rights of man, original liberty and independence."[74] In order to hasten the arrival of the "happy" day, the Order said, "It is necessary to establish a universal regime and empire over the whole world . . . Under the new empire all other governments must be able to pursue their usual progress, and to exercise every power except that of hindering the Order from attaining its end."[75] In other words, only governments that are in the camp of the Illuminati will be tolerated.

As to how this intermediate goal will be accomplished: "This can be done in no other way but by secret associations,

which will by degrees, and in silence, possess themselves of the government of the States, and make use of those means for this purpose which the wicked use for attaining base ends. Princes and Priests are in particular, and *kat' exochen*, the wicked, whose hands [we] must tie up by means of these associations, if we cannot root them out altogether."[76] For "these powers are despots, when they do not conduct themselves by its [the Order's] principles; and it is therefore our duty to surround them with its members, so that the profane may have no access to them. Thus we are able most powerfully to promote its interests. . . . We must do our utmost to procure the advancement of the Illuminati into all important civil offices."[77] The goal of an international regime which tolerates only governments that are agents of the Illuminati is thus established and the means partly delineated. The Order would have to spread itself far and wide; and by means of secret associations (subsidiary conspiracies), it would infiltrate and take possession of "the government of the States." Those who opposed the establishment of this union of nations under the master conspiracy were to be accounted enemies of Liberty and Equality, of peace, and of the people.

It does not take very much intelligence to perceive the rather glaring contradiction which the goal of a union of nations, functioning as a universal regime, presents when viewed in the light of the Illuminist-Communist principle that government is by nature an evil institution. The Illuminist ideology called for the abolition of all authority, yet proposed the creation of an international dictatorship under its authority as a necessary means of attaining a state of no government. The real goal is obvious.

What Illuminism called the "universal regime," the Communists refer to as the dictatorship of the proletariat. Lenin defined it as "the organization of the vanguard of the oppressed as the ruling class for the purpose of suppressing

the oppressors . . . ."[78] Thus, Lenin continued, "the dictatorship of the proletariat imposes a series of restrictions on the freedom of the oppressors, the exploiters, the capitalists. We must suppress them in order to free humanity from wage slavery, their resistance must be crushed by force; it is clear that where there is suppression, where there is violence, there is no freedom and no democracy."[79] Compare that with the following Illuminist statement: "The means to regain Reason her rights – to raise liberty from its ashes – to restore to man his original rights – to produce the previous revolution in the mind of man – to obtain an eternal victory over oppressors – and to work the redemption of mankind, is secret schools of wisdom. When the worthy have strengthened their association by numbers, they are secure, and then they begin to become powerful, *and terrible to the wicked*, of whom many will, for safety, amend themselves – many will come over to our party, and we shall bind the hands of the rest, and finally conquer them."[80] [Emphasis added.]

Lenin's statement was, of course, a mere rehashing of Marx, who said: "Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other. There corresponds to this also a political transition period in which the state can be nothing but *the revolutionary dictatorship of the proletariat.*"[81] And Marx's was a rehashing of Illuminism. He was saying that, before pure communism, the state of perfect liberty and equality, can be attained, a political transition must occur; and to see society through this period it is necessary to establish a dictatorship, a universal regime, a total world government, in order to fight against and destroy the principles, ideas, and remnants of the oppressors (*i.e.*, whatever stands in the way of the Conspiracy); especially those who advocate the necessity of a governmental authority limited in powers and functions.

The Illuminist and Communist doctrine, therefore, pro-

ceeding from the principle that civil authority is intrinsically evil, asserts the necessity to establish an international dictatorship as a means of bringing about absolute equality over the whole earth; and it admits that the primary function of this dictatorship is to be "*terrible to the wicked,*" as the Illuminati put it; or as Lenin put it, to destroy by violence "the freedom of the oppressors, the exploiters, the capitalists." If there is any doubt about what these champions of the people are really talking about, Lenin ought to have cleared it up with his definition of communism: "Communism is power based upon force and limited to nothing, by no kind of law and by absolutely no set rule." (Lenin's *Collected Works*, Vol. XVIII, p. 361.)[82]

**The "Withering Away" Of The State:**

The contradiction being so blatantly obvious between the advocacy of no government and, at the same time, of total government, it was necessary that these positions be made to appear reconcilable. The doctrine of the "withering away" of the state was fabricated to serve this function. It teaches that while the dictatorship is necessary, it is only temporarily needed. When its usefulness ceases, it will disappear. Engels put it this way: "As soon as there is no longer any social class to be held in subjection; . . . nothing more remains to be repressed, and a special repressive force, a state, is no longer necessary. . . . State interference in social relations becomes, in one domain after another, superfluous, and then withers away of itself; the government of persons is replaced by the administration of things, and by the conduct of processes of production. The state is not 'abolished.' It *withers away*."[83] And Lenin: "Revolution alone can 'abolish' the bourgeois state. The state in general, *i.e.*, the most complete democracy, can only 'wither away.' "[84] Further, "The replacement of the bourgeois state by the proletarian state is impossible without a violent

revolution. The abolition of the proletarian state, *i.e.*, of the state in general, is impossible except through the process of 'withering away.' "[85]

On the other hand, Illuminism informed us that in time, after the work of the universal regime is successfully completed, "Princes and nations shall vanish from the earth. The human race will then become one family, and the world will be the dwelling of rational men."[86] For "illumination and security make princes unnecessary . . . ."[87] As to how this process will function after the oppressors are gone, it will be a program of "general illumination" with which "it is possible to regain freedom for the world,"[88] by making it "of full age [and] fit to govern itself . . ."[89] without the guidance of the universal regime or the dictatorship of the proletariat. Says Lenin: ". . . people will gradually *become accustomed* to observing the elementary rules of social intercourse that have been known for centuries and repeated for thousands of years in all copy-book maxims; they will become accustomed to observing them without force, without compulsion, without subordination, *without the special apparatus* for compulsion which is called the state."[90] Or in the words of the "profoundest" conspirator, Dr. Weishaupt: "Morality will perform all this; and morality is the fruit of Illumination; duties and rights are reciprocal . . . Illumination shows us our rights, and Morality follows; that Morality which teaches us to be *of age*, to be *out of wardenship*, to be *full grown*, and to walk *without the leading-strings of priests and princes.*"[91] And, "THIS is our GREAT SECRET. True, there may be some disturbance; but by and by the unequal will become equal; and after the storm all will be calm. Can the unhappy consequences remain when the grounds of dissension are removed?"[92] [Emphasis in original.]

It is therefore unnecessary to fear the international government of the Conspiracy, since it will not represent any particular class in society, and is destined to wither away in any case.

It is hardly necessary to refute such sham arguments. It is all too obvious that such a government would maintain the most strict caste system imaginable. Only two classes would exist: masters and slaves. And with the power of the government of the world in the hands of the master conspiracy, this caste system will be imposed with ruthless precision, untold terrorism, brutal torture, total tyranny, and mawkish slogans. Peace, love, and the People's Democracy will be shouted from the roof tops as the "rivers of blood" flow and the "mountains of bodies" are piled ever higher. Equality will reign supreme – among the slaves; and communism "based upon force and limited to nothing, by no kind of law and by absolutely no set rule," will engulf the earth, as the last remnants of western civilization are made to "wither away" under the blaze of "Illumination."

Based on what has been presented, the identification of Illuminist and Communist ideologies as one and the same is, we think, quite clear. (1) Both deny man's right to private property and all the freedoms which flow from this primary right; and both use the doctrine of anarchism as the basis of this ideological attack. (2) Both declare that in order to bring on their universal state of equality (in which all are equally slaves), it is necessary to establish an international dictatorship in the hands of an inner circle of conspirators. And (3) both contend that such an international union of nations, in the service of the people, but in the hands of the insiders of the conspiracy, will in time become superfluous, as men regain the true spirit of liberty and equality, and will wither away.

We therefore contend, on the basis of this substantial identity, that what is popularly described as Marxism-Leninism should be referred to as the Illuminist-Communist ideology, not just because the term is justified, but because it is actually more accurate.

## Fourteen

# CONCLUSION

The subject of this book is the existence, origin, and early decades of the Great Conspiracy. At times we have mentioned events that occurred beyond the early decades. In the conclusion we would like to indicate the continuity of the Conspiracy beyond its early years, and then offer a few reflections that we believe are related to the task of exposing and routing it.

A chief center wherein dwelt the power of the Conspiracy during the Nineteenth Century, and through which it operated, was revolutionary continental Masonry, the instrument which had fallen under the sway of the Illuminati, and with which were merged the doctrines and techniques of Illuminism.

One of the most important documents concerned with the activities of revolutionary Masonry that came out of the last century was issued in 1884 by Pope Leo XIII. Its title is *Humanum Genus.* What we read in this document concerning the nature of red Masonry, its ideology, techniques, practices, and revolutionary goals, makes it clear that we are once again faced with the system of Adam Weishaupt, expanded to include a great number of fronts and subsidiary organizations. Thus, *Humanum Genus* states that there existed "organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of the Freemasons, which is a kind of center whence

they all go forth, and whither they all return."[1] We are further informed that many of these organized bodies operated openly, and published their own newspapers, and yet retained the structure and behavior patterns of secret societies, so that they could hide from the public, and from many of their own members, "their secret and final designs, the names of the chief leaders, and certain secret and inner meetings, as well as their decisions, and the ways and means of carrying them out."[2]

In keeping with the Illuminist practice, there existed higher and more exclusive inner circles into which members could gradually penetrate, a chosen few entering the highest and innermost sanctuaries of power. Enrollment in these Nineteenth Century secret societies involved promises of obedience to superiors and submission and faithfulness in all matters big and small, "or, if disobedient, [the member was compelled] to submit to the direst penalties and death itself. As a fact, if any are judged to have betrayed the doings of the sect or to have resisted commands given," *Humanum Genus* said, "punishment is inflicted on them not infrequently, and with so much audacity and dexterity that the assassin very often escapes the detection and penalty of his crime."[3] The effect of these techniques was to bind and enslave men to blind and total obedience in the performance of any acts determined by unknown superiors, who operated in such a way that, "after securing impunity for the crime . . . ," they would "arm men's right hands for bloodshed . . . . "[4]

In order to protect themselves from suspicion, and to facilitate their conspiratorial activities, Leo XIII tells us, "*As a convenient manner of concealment, they assume the character of literary men and scholars associated for purposes of learning. They speak of their zeal for a more cultured refinement, and of their love for the poor; and they declare their one wish to be the amelioration of the condition of the masses,* and to share with the largest possible number all the

benefits of civil life."[5] [Emphasis added.] Their real goal, in line with Weishaupt's, was the complete overthrow of the "whole religious and political order of the world . . . and the substitution of a new state of things . . . ."[6] Their power was enormous and their success incredible. Leo exclaimed: "Would that all men would judge of the tree by its fruits, and would acknowledge the seed and origin of the evils which press upon us, and of the dangers that are impending! We have to deal with a deceitful and crafty enemy, who, gratifying the ears of people and of princes, has ensnared them by smooth speeches and by adulation." He continued:

> Having, by these artifices, insured their own safety and audacity, they have begun to exercise great weight in the government of States; but nevertheless they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern themselves otherwise than they themselves could have wished. In like manner they have by flattery deluded the people. Proclaiming with a loud voice liberty and public prosperity, and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people; and, exciting them by a thirst for novelty, they have urged them to assail both the Church and the civil power.[7]

The Reverend N. Deschamps, whose *Les Sociétés Secrètes et la Société*, which appeared in 1881, has been described as "incomparably the best general survey of the anti-Christian and revolutionary activities of Freemasons and kindred societies in all countries during the past two centuries,"[8] said in his book:

> I have never belonged to any secret society . . . nor ever received under secret or otherwise any intimate communication from any member of such a body. Nevertheless, I am quite certain – and many Freemasons will agree with me – that I have a much fuller and wider acquaintance with Freemasonry and the

> principal sects which it includes than have most Freemasons, even those that are apparently very high in the ranks of the Order. This knowledge is the fruit of observation and prolonged study of the European revolutions [of the past century], of their different phases and developments, of the laws and constitutions to which they have given rise, and the assemblies or outstanding individuals who have been their promoters. The study of these elements in their entirety and their mutual relations led me on to investigate the causes that produced them, and this investigation has finally brought me in contact with their [*i.e.*, the secret societies'] hidden and mysterious origin. The study of this last aspect of the question has enabled me not only to gain an assured certainty of the existence of such a hidden source but also to make its existence and its character quite evident to every sincere and impartial enquirer.[9]

We have referred to various associations and organizations that grew up in the last century and worked in subordination to the Great Conspiracy. The one with which we are most familiar today is international socialism; that is to say, the International Communist Conspiracy, which has its roots in the communist movement that sprang from the secret societies, and which Pope Pius IX vehemently condemned in November 1846, in his Encyclical on "The Dangers and Evils of the Times." He said, "That *infamous doctrine* of so-called communism . . . is absolutely contrary to the natural law itself, and, if once adopted, would utterly destroy the rights, property and possessions of all men, and even society itself."[10] [Emphasis in original.]

As to the relationship between Communism and the red Masonry of the continent, Leo XIII in *Humanum Genus* explicitly attributed the doctrines of socialism and communism to Masonic influence. "We have several times already, as occasion served," he said, "attacked certain chief points of teaching which showed in a special manner the perverse influence of Masonic opinions. Thus, in Our Encyclical letter, 'Quod Apostolici muneris,' We endeavored to refute the

monstrous doctrines of the Socialists and Communists. . . . "[11] As to the activities of communists and socialists, their attempts to destroy civilization in order to establish their "*novus ordo seclorum,*" and the attitude of continental Masonry toward these projects, he goes on to say, "Yea, this change and overthrow is deliberately planned and put forward by many associations of *Communists* and *Socialists;* and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions."[12] [Emphasis in original.]

In discussing the relationship among the various communistic and socialistic revolutions that plagued Europe during the Nineteenth Century, following the French Revolution, Nesta Webster said:

> The point to emphasize again is that every one of these eruptions can be traced to the work of the secret societies, and that, as in the eighteenth century, most of the prominent revolutionaries were known to be connected with some secret association. According to the plan laid down by Weishaupt, Freemasonry was habitually adopted as a cover. Thus Louis Blanc, himself a Freemason, speaks of a lodge named the *Amis de la Vérité*, numbering Bazard and Buchez amongst its founders, "in which the solemn puerilities of the Grand Orient only served to mask political action." (Louis Blanc, *Histoire de Dix Ans*, I.88,89.) Bakunin, companion of the Freemason Proudhon, "the father of Anarchy," makes use of precisely the same expression. Freemasonry, he explains, is not to be taken seriously, but "may serve as a mask" and "as a means for preparing something quite different." *(Correspondance de Michel Bakounine*, published by Michael Dragomanov, pp. 73, 209 [1896].)[13]

According to "the Socialist Malon . . . 'Bakunin was a disciple of Weishaupt,' and . . . between Bakunin's secret society – the *Alliance Sociale Démocratique* – and the secret societies of 1795 there was a direct affiliation . . . ."[14] Hence the same Socialist (*i.e.*, Malon) was able to assert "that 'Commu-

nism was handed down in the dark through the secret societies' of the nineteenth century . . . ."[15]

Webster went on to say:

> [The organization of the French Revolution of 1789] . . . by the secret societies is not a matter of surmise, but a fact admitted by all well-informed historians and by the members of the secret societies themselves.
>
> So, too, in the events of the Commune, and in the founding of the First Internationale, the rôle of Freemasonry and the secret societies is no less apparent. The Freemasons of France have indeed always boasted of their share in political and social upheavals. Thus in 1847, Malapert, orator of the Supreme Council of the Ancient and Accepted Scottish Rite, went so far as to say: "In the eighteenth century Freemasonry was so widespread throughout the world that one can say that since that epoch nothing has been done without its consent."[16]

Recalling that, "however subversive the doctrines of the Grand Orient may have been – and indeed undoubtedly were – it was not Freemasonry itself but Illuminism which organized the movement of which the French Revolution was the first manifestation,"[17] we may further say with Monsignor Dillon, who wrote in the second half of the Nineteenth Century, that "had Weishaupt not lived, Masonry might have ceased to be a power after the reaction consequent on the French Revolution. He gave it a form and character which caused it to outlive that reaction, to energize to the present day . . . ."[18]

The anti-Jewish, anti-Negro Karl Marx, who referred to his opponents as "dirty Jews of Negro blood,"[19] and who nevertheless is so often pictured as an angry idealist fighting for the rights of man, was directly linked with secret influences. In fact, his famous *Manifesto* was written not as a result of spontaneous, righteous indignation, but simply because he was commissioned to do it by a secret society.

This society emerged in 1848, as had the German Union in the Eighteenth Century. Marx and Engels were commissioned to do the job in 1847, while the Communist League was still a secret society. As to the fact that it was just that, Friedrich Engels wrote, in the 1888 Preface to the English edition: "The *Manifesto* was published as the platform of the Communist League, . . . [which was] before 1848 unavoidably a secret society."[20] In the Preface to the 1872 German edition, Marx and Engels elaborated a bit further: "The Communist League . . . which could of course be only a secret one under the conditions obtaining at the time, commissioned the undersigned [*i.e.*, Marx and Engels], at the Congress held in London in November 1847 [while it was still a secret society], to draw up for publication a detailed theoretical and practical program of the party. Such was the origin of the following *Manifesto*, the manuscript of which traveled to London, to be printed a few weeks before the February revolution."[21] Recall Malon's statement that "Communism was handed down in the dark through the secret societies,"[22] and Cardinal Manning's assertion that the "International" was not the work of Karl Marx but that "of secret political societies, which from 1789 to this day have been perfecting their formation, and . . . have drawn closer together in mutual alliance and co-operation. In 1848 they were sufficiently powerful to threaten almost every capital in Europe by a simultaneous rising."[23]

To recapitulate very quickly: Marx and Engels were commissioned by a secret society to write a party manifesto; this was sent to London to be printed a few weeks before the revolution of February 1848 – which was also the work of secret political societies. George Edward Sullivan, a writer of this century, asked the question: "Why [then] is Karl Marx featured in communist propaganda as the Father of Communism, and lauded as the author of the Communist *Manifesto* . . . and [for] pretended 'originality in thinking

out a plan' as set forth in the said manifesto?." And he answered his own question:

> Evidently to divert attention from Marx's real status as an emissary or adept of an outlawed gang, and to conceal the fact that the *Communist Manifesto* of 1848 had merely used another name for the same age-old plot or program – that had been outlawed throughout the world shortly after 1800 – that had masqueraded as "Illuminism," "Rationalism," "Jacobinism," etc., before the French Revolution of Terror of 1789 – and that had doubtless contributed largely to the Reign of Terror in that period.[24]

And so, although there may have " . . . appeared among Socialists some impatience of remaining mere catspaws of the powerful Masonic anti-clerical societies . . . ,"[25] they nevertheless appear to have been willing to remain tools of secret forces – forces to which another famous Communist accommodated himself at a later date. The reference of course is to Lenin, who after arriving in Russia called, as Winston Churchill put it, upon "the leading spirits of a formidable sect, *the most formidable sect in the world* . . . " and "with these spirits around him . . . set to work with demoniacal ability to tear to pieces every institution on which the Russian State depended. Russia was laid low. Russia had to be laid low. She was laid low in the dust."[26]

That is not to say that the Russian revolutionaries occupied the very highest rungs of the Conspiracy ladder. Speaking of a group of inner circle conspirators headquartered in Geneva, which claimed "direct descent from Weishaupt . . .," Nesta Webster said that, though "the same secret ring of Illuminati is believed to have been intimately connected with the organization of the Bolshevist revolution, . . . none of the leading Bolsheviks are said to have been members of the innermost circle, which is understood to consist of men belonging to the *highest intellectual and financial classes,* whose names remained absolutely unknown. Outside this

absolutely secret ring there existed, however, a semi-secret circle of high initiates of subversive societies drawn from all over the world and belonging to various nationalities. . . . " [27] [Emphasis added.]

The realization that "Bolshevism is only one phase of the world-conspiracy," as Webster called it, makes it easier to understand how these secret forces continued to sustain and strengthen themselves outside and along with the growth of this new tentacle of their conspiracy after its rise to a position of prominence and power. This is a fact that has been testified to by, among others, Pope Pius XI, who declared in 1937 that Communism has behind it "*occult forces* which for a long time have been working for the overthrow of the Christian Social Order . . . . "[28]

Although many factors go into the production of any historical situation, certain of them are always more important than others. We contend that the factor that has had, and continues to have, dominant influence on the present world situation is the very one about which this book has been written -- namely, the Great Conspiracy, whose reach and influence have grown to such an extent that it has rightly been referred to as "the cause of world unrest," and is recognized as the main driving force behind the onslaught civilization is being subjected to today – of which we are all witnesses. We further contend that upon the recognition of this factor, its widespread exposure, and its ultimate destruction, depends the destiny of America and indeed that of the whole world, for many generations to come. This "factor" is distinguished from what is commonly called the Communist Conspiracy. The latter is only the child of the Great Conspiracy, which was prior to it in time and is superior in power. Yet, though the Communist Conspiracy is not the whole of the Conspiracy, it is certainly its major arm today.

We are not trying to say that the causes of world movements and trends such as communism and the phenom-

enon of a decaying civilization cannot be considered from other angles and perspectives. Nor do we reject the idea that the aspect of a thing that is seen depends to a great extent on the viewpoint from which it is considered. When a biologist, a psychologist, and a theologian look at a man, the specific character of each one's discipline determines what he sees and his interpretation of it. Yet the theologian, who considers man in terms of his relationship to God, has no right to reject the science of biology on the ground that it looks at man from a different viewpoint than his own.

The point this limping analogy seeks to make is that, in the effort to arrive at an understanding of the causes of the destruction and chaos that are consuming the world, problems arise because people analyze the situation from different perspectives, come up with different bodies of information, and conclude that the causes they have uncovered are the only causes. Then each individual begins to contend for the course of action that deals directly with the particular cause he has discovered.

The logical imprecision of such an approach frequently leads people to condemn those who have uncovered other causes, which, though different, may be equally valid, complementary, and perhaps more immediately important. Such intellectual isolationism can have serious consequences because it causes fighting among people who ought to be allies. Take, for example, Whittaker Chambers' contention that communism "is not simply a vicious plot hatched by wicked men in a sub-cellar."[29] From a comprehensive point of view this is true. But if taken as minimizing and even excluding the conspiratorial element, the statement in its impact would be false, because in such a case it would not convey the reality of the situation. For communism is in fact, in terms of both its inception and its direction-controlling forces, merely a means by which very intelligent and very ruthless criminals seek to rule the world. Again, though

Chambers was probably right (especially from his own point of view as a former Communist) in saying that individual Communists may have great "faith" and dedication from which they draw strength, it would be a mistake to attribute the spread of collectivism and the success of communism to the power of their faith and commitment "to change the world" – a power, Chambers said, "whose nature baffles the rest of the world, because in a large measure the rest of the world has lost that power . . . to hold convictions and to act on them."[30] On the contrary, if we had to cite a single specific cause that most accurately accounts for the success of Communism, it would be the one referred to by Pope Pius XI, who said:

> There is another explanation for the rapid diffusion of the Communist ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. *It is directed from one common center.* It is shrewdly adapted to the varying conditions of diverse peoples. *It has at its disposal great financial resources, gigantic organizations, international congresses and countless trained workers.* Little by little it penetrates into all classes of the people and even reaches the better-minded citizens of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts.[31] [Emphasis added.]

Whittaker Chambers, too, wrote that the difficulty facing us is one of worldwide dimensions. It is, he said, the age of the crisis of good versus evil, of the worship of man versus the worship of God; a crisis in our age which is the result of the birth of modern science, and the consequence of technology; a crisis which serves as the "climate" of Communism. In this situation some see communism as offering men new conviction, holding out the promise of a demanding, meaningful life. It is the appeal of the challenge that gives power to Communists, Chambers said, quoting

Marx: "Philosophers have explained the world; it is necessary to change the world."[32] Chambers concluded: "Communism makes some profound appeal to the human mind."[33] And, "Communists are that part of mankind which has recovered the power to live and die – to bear witness – for its faith. And it is a simple, rational faith that inspires men to live or die for it."[34]

Now, although it is certainly true that the crisis we face is one of titanic dimensions, a struggle which ultimately can be reduced to the apocalyptic battle between the forces of righteousness and those of the powers of darkness, and though it is also true that *some* men become Communists because of the appeal based on Communism's unjustified claim to righteousness, it is nevertheless an overstatement to say that Communism has succeeeded because it is "a simple, rational faith that inspires men to live or die for it." It may be a simple "faith," but it is thoroughly irrational and patently immoral, from the dialectic of its materialism to its conspiratorial practices. It is unlikely that Chambers was unaware of this. Rather, it appears, he concentrated on certain aspects, and tended to overemphasize, overestimate, and isolate these. The danger of such overstatements is that they may tend to nurture the inclination to consider the crisis of Communism to be one of belief rather than one of conspiracy. If one of these aspects must be emphasized to the exclusion of the other, it appears to be far more prudent and realistic to regard Communism as "a vicious plot hatched by wicked men in a sub-cellar" than to view it as "a simple, rational faith." For while men like Whittaker Chambers may be duped into embracing Communism as a viable way of life, in their search for commitment and belief, there can be no doubt that the "Insiders" who control the apparatus know exactly what they are doing, just as their predecessors for the past two centuries have known what they were doing. And so it is that we must

keep reminding ourselves, as a Nineteenth Century writer, Claudio Janet, reminded his generation:

> The aspects of the problem are completely changed when we remember, that for the past century and a half, a powerful association . . . has spread over the world, enshrouding itself in mystery, exercising its activities in every part of the body politic, at one time through the press, the platform and the schools, at another by sedition, plots and conspiracies, but never varying in its efforts toward the one objective . . . . Although holding in its vast embrace many other associations . . . its tendencies and character never vary. The unity, the universality, and the unchanging anti-Christian character . . . give the key to the unity and universality and the steady progress of the Revolution. [35]

We must then be as comprehensive as possible in understanding the many facets of the problem, if we are to be realistic enough to change the course of history and reverse civilization's plunge into darkness. What we are trying to say is that we must not opt for a narrow analysis or solution of the crisis. Cultivating the "power to hold convictions and to act on them," we must also realize that Communism is indeed "a vicious plot hatched by wicked men." Hence, the mere acquisition of convictions is not sufficient, unless it is accompanied by an adequate knowledge of the enemy. We would like to deal with another example, though perhaps it may seem to belabor this vital point.

We refer to Ayn Rand's contention that the ever-growing success of collectivism and the accompanying destruction of freedom in the world is the direct result of a massive abdication by "capitalism's classical defenders and modern apologists. With very few exceptions," Miss Rand says, "they are responsible – by default – for capitalism's destruction. The default consisted of their inability or unwillingness to fight the battle where it had to be fought: on moral-philosophical grounds."[36] From a philosophically analytical perspective, she is at least partly right: she has uncovered one of the major causes for the demise of freedom. But to conclude

that the conspiratorial driving force behind the collectivistic movement can be stalled by an exclusively philosophical course of action would be a serious and tragic mistake. There is much to be done to create a generation of "new intellectuals" (to borrow Miss Rand's own phrase), but to suppose that this is the only front on which we need to fight is to commit an unforgivable blunder. And Ayn Rand makes that blunder. She is guilty of restricted vision with regard to this problem, as concerning other questions of great importance – for example, in her inability to see the necessity for a sufficient cause to explain man's presence on the earth.

We think that, at this point in the history of the Conspiracy, sufficient and adequate exposure could bring about its complete destruction. This statement of course contains a very real element of agreement with Ayn Rand's contention that "the communist conspirators in the service of Soviet Russia . . . are the best illustration of victory by default: their successes are handed to them by the concessions of their victims."[37] But the light of this truth must not blind the mind to all other considerations; and in Ayn Rand we have an example of the incredible blindness that a powerful mind can be subject to. She has written: "If America perishes, it will perish by intellectual default. There is no diabolical conspiracy to destroy it: no conspiracy could be big enough and strong enough."[38] Observe: she does not say that the evidence of history proves that such a conspiracy does not exist, but rather that no such conspiracy *could* exist – as though some law of physics or some metaphysical aspect of reality rendered great conspiracies an impossibility.

Such restricted vision, which must handicap us in our struggle to defend civilization against its enemies, is not limited to repentant communists and atheistic objectivists. Many well-meaning, God-fearing, freedom-loving men and women are equally guilty. Conscious that ultimately only a moral rebirth can save America, they come to the conclusion

that they must restrict themselves to prayer alone as a means of defense, not realizing that such an approach is not only unrealistic, but actually un-Christian. For if we do not add action to our prayer, not only will our prayer not be heard, but it will rise to heaven as a sin of presumption. "Not to oppose error is to approve it, and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them."[39] And again: "The enemy has sown the evil seed . . . and the evil grain has grown rapidly. . . . It is time to cut it down."[40] We know that the children of darkness are, "in relation to their own generation . . . more prudent than the children of the light."[41] But we also recognize that "no weapons can prevail over a solitary truth; and no truth fails to avenge itself on those who strive against it."[42] Surely it is so that we will be possessed of the wisdom, the discernment, and the courage of profound humility (all of which we must have if we are to successfully expose "the unfruitful works of darkness . . . "[43]) that we have been instructed to be "wise as serpents and guileless as doves."[44]

To summarize, then: we must work to instill virtues that will foster convictions that will move the good to change the world; we must look forward to a generation of "new intellectuals," whose wisdom and erudition will rival that of our founding fathers; and we must pray. But in addition to all these efforts, we must expose and rout that "vicious plot hatched by wicked men," or we will already have lost the war and will never have the opportunity to successfully fight our other battles. Recognizing, then, that in every human situation and in every historical development there are numerous aspects under which things can be considered, it is nevertheless our contention that the very existence of the Great Conspiracy is an aspect so important that its exposure and its destruction must be our first order of business. For "*the western world is already at war to the death against an*

*implacable and resourceful enemy, and while that condition lasts, there is no other order of business which is of any significance whatever.*"[45]

And so it is that the driving forces behind the spread of collectivism, Communism (which is 100 per cent collectivism), and hate move on relentlessly as they purposefully undermine their enemies and the traditions and institutions that stand in the way of their success and their growing power. Those who name the Conspiracy as the element most responsible for this universal plunge into madness, immorality, irreligion, socialism, and atheistic communistic dictatorship are branded as enemies of man, and become the objects of witch hunts, being accused all the while of the very crime they are the victims of.

In this age of promiscuity and irrationalism, when anything is printable and all things are acceptable, when anarchistic madness is defended for its socially redeeming quality or its protest value, why is it that the enemies of the Conspiracy are the only social heretics, the only victims of the Liberal Establishment and its professional "conservatives" – the so-called loyal opposition? Such doublefaced hypocrisy on the part of the self-avowed exponents of liberalism is ultimately more a tactic than a mania. And this is not new. Every age has had its "prophets": men bold enough to think for themselves; men dedicated to the truth, whose reading and interpretation of the times proceed unhampered by the influence peddlers; men who speak their minds in the face of smears and innuendos; "prophets" always without honor in their own land or "neighborhood." When not stoned, they are ignored. Sometimes they are listened to, their message heard and acted upon and the impending, predicted doom avoided. That the prophets of the past few generations, who saw and see the threatening and now imminent doom of an international Communist dictatorship, have not been received with popularity is

obvious. One has only to consider the courageous career of the late, great Senator Joseph McCarthy, or that of The John Birch Society.

On the other hand, we are faced with the spectacle of the manufactured prophets of the Left who enjoy much popularity and intense publicity. Among these we may cite the Berrigan brothers. These so-called men of God (who are, by any standard other than that of the Nineteenth Century subversives – the so-called "Christian" Socialists – a nauseating disgrace to the Gospel they are supposed to preach) are represented as the enemies of the "corrupt" (Liberal) Establishment. Yet they are glorified in their roles as "rebels" by the very media which that Establishment controls. And their dupes and supporters, who lace our seminaries today, are so caught up in their blind worship of the god of fatuous modernity and childish relevancy, whose substance is as fleeting as the morning mist, that they are unable to see that their glorification of such persons is programmed by the same Establishment they foolishly think they are opposing.

Is it not obvious that if the Berrigans and people like them were "real, live" enemies of the Establishment, you would either never hear them mentioned by the media (the conspiracy of silence), or you would see them given the image of social heretics and portrayed, like pollution, as something to be gotten rid of – rather than, as is now the case, as crusading nonconformists engaged in a selfless quest for peace? The real prophets of today are given no such glowing image. Nor are the prophetic enemies of the Conspiracy received as are those who are cast in the role of the loyal opposition. The price of such an image is too great. Unwilling to pay the price of keeping silent on certain sensitive subjects, and thereby to betray either themselves or their country, they are the victims of a conspiracy of silence when they are not made the objects of witch hunts (as McCarthy in his time and The John Birch Society have been).

Any who may think there is no conspiracy on the part of the international press should consider for a moment what that great enemy of Communism, Pope Pius XI, had to say in his 1937 encyclical on the subject:

> A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the . . . press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico, and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. *This silence . . . is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.* [46] [Emphasis added.]

What are we to do in the face of so powerful an enemy? Are we to remain silent, fearful of the smears and attacks that will surely come our way if we oppose it? Will our commitment to "respectability" destroy our dedication to the truth? Will we connive at the fall of the American Republic and the death of civilization, holding our tongues and retaining the approval of those whose sanction is worthless anyway? Silence is a dear price to pay for acceptability. With the truth there can be no compromise. Especially is this true today, when nothing less than a bold proclamation of it is necessary if our country, our spiritual values, and our lives are to be saved. We do not counsel a foolhardy, unsound, irrational, or undiplomatic approach to the problem of exposing the Conspiracy – only an honest one. We should not be surprised if the truth we carry proves to be a "stumbling block" to some and "foolishness" to others. Neither should we, as the Psalmist says, put our trust in princes, or in man.

Nor should we fool ourselves. It must be acknowledged that in the face of so awesome an enemy, and so powerful a

propaganda machine, any serious consideration of the Great Conspiracy will be difficult to bring into an open rational forum. We must be prepared for the incredulity of our neighbors and the accusations of our enemies. But of what have they accused us? "Like Robison and Barruel, we are accused of raising a false alarm, of creating a bogey, or of being the victims of an obsession."[47] To which we answer, again in the words of Nesta Webster, writing some years ago, that while "making all allowance for honest ignorance and incredulity, it is impossible not to recognize a certain method in the manner in which the cry of 'obsession' or 'bogey' is raised. For it will be noticed that people who specialize on other subjects are not described as 'obsessed.' We do not hear, for example, that Professor Einstein has Relativity 'on the brain' because he writes and lectures exclusively on this question. . . ."[48] The tactics today are the same as in the last century, when the conspirators were directed to "crush the enemy, whoever he may be; . . . envelop him in all the snares you can lay under his feet; create for him one of those reputations which will frighten little children and old women. . . ."[49]

To any who would still categorically reject the possibility that a "gigantic" conspiracy exists, and are inclined to hurl ridicule and mockery on us who believe in and assert its reality, we recommend the words of Thomas Jefferson: "The part [of the population] which is wrong," he said, "will be discontented in proportion to the importance of the facts they misconceive. If they remain quiet under such misconceptions it is a lethargy [which is] the forerunner of death to the public liberty."[50]

Though you may think we are wrong, it is imperative that we speak, for if the impending doom is not averted by an awakened American public, then America and civilization will be lost. The greatest, noblest, freest nation on earth will die an early death. Civilization will perish; and there will

come upon us the longest, most treacherous, and severest "dark night of the soul" the race of man has yet known,

> . . . and apes
> Who know not man, his glory and his dreams,
> His wish to be more worthy of his God,
> Will stalk the earth and wield the brutal rod,
> And stamp upon each tiny light that gleams . . . . [51]

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# INDEX OF PERSONS


Aaron, 174
Acton, Lord, 145
Adams, John Quincy, 57
Addison, Alexander, 147
Albemarle, Lord, 76
Albright, William Foxwell, 17, 191
Alcibiades, 20
Alembert, d', 77, 78, 86, 95, 147
Alexander the Great, 21
Altotas, 101
Amalric of Bene, 185
Amelius (Bode), 150, 160
Ananias, 27
Arcesilaus, 105
Aristotle, 19
Arnold, Benedict, 55
Ashmole, Elias, 47, 48
Augustus, 111

Babeuf, Gracchus, 34, 164
Bacon, Francis, 32
Bahrdt, Dr. Karl Friedrich, 94, 132-133, 136-137, 182
Bakunin (Michel de Bakounine), 196, 211
Barruel, Abbé, 49-51, 54, 86, 94, 95, 101, 102, 110, 140, 146-149, 176, 225
Basedow, 79
Bassus, Baron, 128
Bayard, 150, 160
Beaulieu, Paul LeRoy, 100
Bebel, August, 121
Berckheim, François Charles de, 140-141
Benedict XIV, 51
Bernard of Tours (Bernardus Silvestris), 185, 188
Berrigan brothers, 223
Bischoffswerder, von, 72
Blanc, Louis, 36, 64, 67, 83, 211
Bode, Johann J.C. (Amelius), 159, 160
Boltzman, 190
Bon Saint-André, Jean, 165
Boos, 64
Boulainvilliers, Monsieur de, 17
Brunswick, Duke of, 91
Brutus, 23, 121
Buchez, 211
Buck, J.B., 59
Burke, Edmund, 54, 93
Busche, Baron de (Bayard), 150, 159, 160

Capet, Hugh, 67
Caesar, Julius, 23
Cagliostro (Weishaupt agent), 101, 151
Cahill, Rev. E., S.J., 3, 7, 8, 10, 95, 102, 103-104, 141, 147-148
Calonne, 158
Campanella, Thomas, 31-32
Canteleu, Lecouteulx de, 101
Carl Theodore, Elector of Bavaria, 124, 125
Carne, de, 100
Carpenter, William, 37, 121
Carrier, 164
Cassius, 23
Cathrein, Victor, 35-36
Catiline, 121
Cato, 23, 100, 102, 129
Chambers, Ephraim, 76

Chambers, Whittaker, 216-218
Channing, William Henry, 35
Chapelier, 33
Chardin, Teilhard de, *see* Teilhard
Charles II, 44
Charles Edward, Prince, 73
Charles of Hesse, Prince, 72
Chefdebien, Marquis de, 150
Churchill, Winston, 4, 214
Cicero, 23
Clement XII, Pope, 51, 64
Collins, James, 12
Condorcet, 68, 78, 154
Cossandey, 126
Cossé-Brissac, Duc de, 66
Constanza, Marquis of, 89, 90
Courtois, 164
Crassus, 23
Cromwell, Oliver, 43, 44
Cromwell, Richard, 44

Da Costa, Brother, 56
Dana, Charles A., 35
David of Dinant, 185
Delpech, M., 60
Democedes, 111
Depuis (French priest), 44
Derwentwater, Lord, 66, 77
Desaguliers, Dr., 43
Descartes, 43
Deschamps, Rev. C. 209
Diderot, 76-78, 192
Dillon, Monsignor, 212
Diocletian, 24
Diomedes, 89
Disraeli, Benjamin, 6, 7, 8, 10
Dodd, Dr. Bella, 8
Dragomanov, Michael, 211
Duport, Adrien, 172

Einstein, Albert, 225
Encausse, Dr. Gérard (Papus), 9
Engels, Friedrich, 37, 121, 135, 194, 198, 199, 203, 213
Eques a Cygno, 88
Faÿ, Prof. Bernard, 96, 130, 153, 154, 156
Feuerbach, Louis, 194
Ferdinand, Duke of Brunswick, 72
Fichte, Johann G., 185
Flood, Robert, 47
Fourier, Charles, 35-36
Francis of Assisi, 27
Franck, Father (Bavarian court confessor), 127
Francken, Henry, 56
Franklin, Benjamin, 55
Frederick II (the Great) of Prussia, 34, 55, 72-76, 78, 86, 95, 147, 151, 157-158
Frederick William II, 158

Garibaldi, 58
George, Prince of Saxony, 29
Godwin, 36
Gooch, G.P., 33
Goodwin, Parke, 35
Goudge, T.A., 181
Gracchus brothers, 22-23
Granovsky, Anatoli, 166
Gray, 37
Greeley, Horace, 35
Gruber, Hermann, 94
Gruenberger, 126, 127
Gustavus III of Sweden, 151

Hall, Dr. Charles, 36
Hamilton, Alexander, 20, 22, 55
Harrington, James, 32
Haugwitz, Count von, 72
Hawthorne, Nathaniel, 35

Hayes, M.M., 56
Heckethorn, C.W., 92, 94, 137
Hegel, George W.F., 185, 193, 194, 195
Heinzmann, 81
Helvetius, 78
Henrière, Chappe de la, 150
Henry, Patrick, 55
Heraclitus, of Ephesus, 184, 185, 188
Hermes Trismegistus, 48
Herron, 121
Hertel, 102, 112
Hesse-Darmstadt, Prince of, 160
Hinds, William, 38
Hiram (the "master-builder"), 67, 180
Hobbes, Thomas, 184
Hodgkin, 37
Hoffmann, L.A., 94, 157, 172-173
Holbach, d', 78, 192
Holderness, Lord, 76
Hoover, J. Edgar, 165, 166
Hunt, Rev. C. Penny, 46
Hundt, Baron von, 73, 74

Ickstatt, Baron Johann Adams, 83

James II, 44, 63, 66
Janet, Claudio, 219
Jefferson, Thomas, 23, 55, 225
Jesus Christ, 27-28, 182, 188
John, Gospel of, 28
Joly, Maurice, 171
Jones, Inigo, 43
Jones, John Paul, 55
Juster, Eve, 94

Knigge, Baron Adolph von, 88-90, 92, 110, 117, 128, 160
Kölmer, 101
Komensky, Hesse, 47
Kossuth, Lajos, 58

Langres, Savalette de, 150, 159, 170
Lanz (apostate priest), 127
Larevellière-Lépeaux, 165
Le Bon, Gustave, 23
Le Breton, 76
Lejai, Madame, 169
Lémann, Abbé Joseph, 3
Lenin, 4, 142, 165-166, 201-202, 203, 214
Lenotre, G., 139
Leo XIII, Pope, 7, 8, 134, 207-209, 210
Lincoln, Abraham, 11
Louis XV, 51
Louis XVI, 69, 151
Lucian (Nicholai), 131
Luther, Martin, 29
Lycurgus, 19, 20

Mably, Gabriel de, 32
Machiavelli, 170, 171
Mackey, Dr. A., 53, 110
Madison, James, 19
Malapert, 212
Malet, Chevalier de, 174
Malon, 211, 213
Malouet, 169
Manning, Cardinal Henry Edward, 2-6, 7, 8, 30, 213
Mao Tse-tung, 26-27
Marat, 164
Maria Anna (Bavarian dowager duchess), 125
Marie Antoinette, 78, 151
Marius, 23
Marschall, von, 73

Martin, Henri, 109, 192
Marx, Karl, 1, 2, 6, 10, 12, 29, 37, 67, 106, 121, 135, 194, 199, 202, 212, 213, 218
Matthias, 30
Mauvillon, Jacob, 157
Maymūn, Abdullah ibn, 99, 100
Mazzini, Giuseppe, 58, 193
McCarthy, Joseph, 223
Mirabeau, 65, 103, 104-106, 119, 153-159, 163, 164, 167, 168-170, 172, 173
Molay (Molai), Jacques de, 66, 67, 68, 69, 76
Monck, George, 44
Montesquieu, 33
More, Thomas, 31
Morelly (apostate priest), 32-33
Morin, Stephen, 55-56
Morgan, Capt. William, 57
Morse, Rev. Jedediah, 56
Mounier, Jean Joseph, 149
Müntzer, Thomas, 29

Napoleon, 139, 151
Newman, Cardinal, 5
Nicholai, 80-81, 131-132, 157
Nitti, Professor, 32, 33-34

Ogilvie, 37
Orléans, Philippe, Duc d', 66, 75, 150, 154, 168
Orwell, George, 15
Owen, Robert, 36, 121

Pan, 60
Pasqually, Martines de (Martinez Paschalis), 102
Paul, Saint, 111
Peabody, Elizabeth, 35
Péthion, 154
Pfeiffer, Heinrich, 29
Philip, Duke of Wharton, 46
Philip of Hesse, 29
Philippe le Bel, 44, 67-69
Philo (Knigge), 88-90, 138, 150, 157, 182
Pike, Albert, 59, 61, 68, 75-76
Pius VI, Pope, 126
Pius IX, 5, 210
Pius XI, 215, 217, 224
Plato, 19, 31
Playfair, John, 146
Plutarch, 19
Pompey, 23
Preston, 53-54
Preuss, Arthur, 53, 58
Proudhon, Pierre Joseph, 192-193, 211
Prudhomme, 164
Pyron, 138-139

Radcliffe, Charles, 66
Ragon, 47
Rahner, Karl, 187-188
Ramsay, Andrew Michael, 77
Rand, Ayn, 219-220
Renner, 126
Revere, Paul, 55
Riboli, Timoteo, 59
Ricardo, 37
Robespierre, 150, 164
Robison, Professor John, 4, 45, 48, 49-51, 54, 57, 65, 69, 71, 74, 79, 81, 93, 94, 102, 109, 110, 113, 117, 119, 126, 128, 131, 137, 140, 146, 148-149, 153, 157, 160-163, 172-173, 176, 182, 184, 225
Rochefoucauld, 154
Rousseau, 33, 109
Ryan, John, 19

Saint-Martin, 91, 102, 159
Saint-Simon, Henri de, 34-35
Sapphira, 27
Sartre, Jean-Paul, 12
Satan, 111
Savine, Monsignor de, 139
Saxe-Gotha, Duke of, 129
Schelling, Frederick, 185
Schleiermacher, Friedrich, 186
Sieyès, 154
Sinetty, 152
Socrates, 111
Spartacus (Weishaupt), 87, 89, 92, 100, 116, 129, 131, 137, 150, 157, 160, 161, 184
Spinoza, Benedict (Baruch de), 17, 117, 183-184, 186, 188, 193
Stalin, 142, 165, 166
Starck, J.A., 94
Stark, Dr., 132
Stauffer, Dr. Vernon, 56
Storck, Nicholas, 29
Stuart, Prince Charles, 43
Stuart (s), 44, 56, 66, 73
Sulla, 23
Sullivan, George Edward, 213
Swedenborg, 159
Swift, Jonathan, 46

Talleyrand, 151, 158, 159
Teilhard de Chardin, Pierre, 188-191
Thompson, Robert, 37
Thoth, 48
Tiberius, 111
Toland, John, 183-184
Trotsky, Leon, 166

Utzschneider, 126, 127

Vergennes, 157
Vesinier, 6
Voltaire, 72-73, 74, 75, 76, 78, 85, 86, 95, 147

Wächter, Baron de, 72
Waite, 72
Waldeck, Franz von (Bishop), 30
Washington, George, 55
Webster, Nesta, 10, 67, 69, 72, 95, 101, 105, 110, 139, 140, 146, 148, 156, 159, 163, 171, 172, 174-175, 211-212, 214, 225
Weishaupt, Adam, 3, 17, 33, 70, 72, 83-90, 91, 92, 93, 94, 95, 96, 99, 100-103, 104, 105-108, 109, 110-117, 124, 126-129, 132-139, 143, 144, 159, 160, 163, 169, 170, 171, 178, 181, 182, 183, 186, 188, 193, 195, 196, 198, 199, 200, 207, 214
Weishaupt, George, 83
Wells, 121
Willermoz, 91, 103, 150
William of Orange, 44
Wirt, William, 57
Wren, Sir Christopher, 43

# —GENERAL SUBJECT INDEX—


*Against the Murderous and Thieving Hordes of Peasants* (Luther), 29
Albigenses, 28, 48
Alchemy, 43, 103
Algeria, 10 f.
*Alliance Sociale Démocratique*, 211
America, 121, 127, 141, 147, 167, 215, 220 (*see also* Masonry)
*American Communities* (Hinds, 1902), 38
*American Tyler-Keystone, The*, 59
*Amis de la Vérité*, 211
*Amis Réunis* (see Lodges)
Anabaptists, 28, 30
Anarchy (ism), (ist), 30, 36, 192, 196-200, 211
Anticlerical societies, 93
Antitacts, 181
Anti-Christian conspiracy, 3, 86, 147, 209
Apostolics, 28
Areopagites, 111, 161
Aristocracy in France, 168
Assassins, Order of, 68
Atheism, 43, 81, 183, 192
Athens, 20, 21
*Alta Vendita*, 171
Austria, 45, 78, 127, 141, 173
Avignon, 101

"Bahrdt's Ruhe," 132
Bastille, 78, 167
Batinis, 99
Bavaria, 83, 87, 100, 127, 141, 142, 143, 162 (*see also* Illuminati, Masonry)
Berlin, 71, 119, 136, 158
*Better Than Horus* (Bahrdt), 182
Bible, The, 55, 80; Scripture, 80, 181, 182, 183; Gospel, 223
Blue degrees (*see* Masonry)
Bolsheviks, 165, 171, 214
Bolshevism, 1, 9, 42, 93, 215
Bolshevist revolution, 214
*Book of Constitutions* (Franklin, 1734), 55
Bourbon monarchy, 163
Brandenburg, Union of, 137
British Constitution, 55
Brotherhood of Pythagoras, 109
"Brotherhood," the, 134
"Brothers Pantheistae," 184
Brunswick, 71
*Brunswick Journal*, 157
Bull, *In Eminenti*, 64
Bull of Excommunication, 51

Cabala, 103
Cabalism, Jewish and pagan, 48
Cainites, 99
Calvinists, 80
*Cambridge Modern History* (1904), 33, 129
Carnot- Calusius law, 189
Carpocratians, the, 99, 183
*Catholic Encyclopedia* 19, 34, 94
*Catholic Historical Review*, 56
*Cause of World Unrest, The*, 160, 215

*Chevaliers Bienfaisants* (*see* Lodges)
China, 100
*Christian Cynosure, The*, 58
Christianity, Masonic, 179, 182, 183; scientific, 189; naturalistic, 191
Christian social order, 215, 224
Church, Catholic, 6, 27, 44, 60; in America, 60, 64, 69, 75, 80, 84, 151, 187
Church, Protestant, 186
Civil War (U.S.), 58
*Civitas Solis* (*City of The Sun*) (Campanella, 1623), 31, 32
*Code de la Nature* (1755), 32-33
Collectivism, 8, 11, 13, 15, 16, 17, 18, 32, 38, 111, 217, 222; Ayn Rand's view, 219-220; Campanella's view, 32; *Catholic Encyclopedia*'s view, 34; conspiracy, 38; history of, 15-39; nature of, 16-18; philosophies of, 177-178; political, 16, 18, 28, 38, 178, 179, 181, 183, 192, 195-205; propaganda, 26; religious, 18, 28, 178, 179-195; in Rome, 22-24; in Sparta, 19-21; spirit of, 22, 23; spread of, 11, 24
Committee of Propaganda, 172
"Common good," 164
Commons, House of, 4, 6
Commune, 212
Communards, 29
Communism, 5, 6, 11, 17, 19, 36, 178-179, 195, 198-199, 203, 210, 211-212, 213, 215, 216-217, 218, 219, 222
Communist conspiracy, 1, 2, 5, 6, 93, 96, 142, 210, 215
Communist doctrine, 202-203
Communist ideology, 196, 198, 205
Communist League, 106, 135, 213
*Communist Manifesto*, 37, 67, 106, 212, 213-214
Communist states and systems, 19-21, 30, 34, 38
Congress of Frankfort (1786), 151
Congress of London (1847), 213
Congress of Paris (1785), 150, 151, 159
Congress of Wilhelmsbad (1782), 69, 70, 90, 91, 92, 94, 97, 103, 150, 153, 157, 174
"Conservatives," professional, 222
Conspiracy, 1, 8, 60, 137, 152, 201, 202, 204, 205, 207, 214, 215, 220, 222, 224; anti-Christian, 147; Communist (*see* Communist conspiracy); continuity of, 207; enemies of, 222, 223; and French Revolution; 145-176; Great (*see* Great Conspiracy); Illuminist, 161, 173; in Mexico, 224; in Russia, 214, 224; in Spain, 224; International, 158, 210; Masonic, 96; Master, 3, 93, 96, 107, 201, 205; nature of, 218; of Babeuf, 33; of the rich, 31; opposition to, 174; organization of, 15; origin of, 148, 210; religion of, 195; revolutionary nature of, 5; secrecy of, 123; world, 215
Conspiracy of silence by world press, 9, 223, 224

"Conspiratorial mentality," 2
"Conspiratorial theory of history" 2-3, 8
Constitution of 1791 (French) 171
Constitution, U.S., 12, 31
*Contrat Social,* 163
Corinth, 20, 111
*Corrected System of Illuminatism* (Weishaupt), 136
Cosmopolitical Freemasonry, 136
Cosmo-politism, 65, 86, 90, 124
Council of Berne, 51
Craft degrees, 47
Crete, 19
*Croquis du Projet de Révolution de Monsieur de Mirabeau,* 169
Crusades, 43, 68, 77
*Curiales,* 25
*Cyclopaedia* (Chambers, 1728), 76, 77

*Dangers and Evils of Our Times* (encyclical 1846), 210
*Das Kapital,* 37
Declaration of the Rights of Man, 78
"Degrees of vengeance," 163
*De mundi universitate,* 185
*Dialogues aux Enfers entre Machiavel et Montesquieu* (Joly), 171
Diamond Necklace, Affair of, 151
Dictatorship, international, 203, 205; of the proletariat, 202, 204

Ecclesiastical Council, 88
Eclectic system of Masonry, 89
Ecumenical movement (of 1770's), 79
Edinburgh, Royal Society of, 146
Edinburgh, University of, 146, 148
Egypt, 101
Eleusinian mysteries, 101
*Élus Cohens,* Order of, 102
*Encyclopedia of Philosophy,* 190
Encyclopaedists (*Encyclopédistes*), 77, 78, 95
*Encyclopédie,* 76, 77, 78, 86, 95; anti-Christian and anti-social principles, 147 (*also see* Cyclopaedia)
England, 36, 44, 53-54, 79 (*see also* Masonry)
English Masonry (*see* Masonry)
Enlighteners, 80
"Enlightenment," 45, 85
*Enquiry Concerning Political Justice* (Godwin, 1793), 36
Epicurean philosophy, 127
Epicurists, 51
Equality and Liberty (*see* Liberty)
"Epote," 101
*Essai sur les Moeurs* (Voltaire), 75
*Essay on the French Revolution* (Acton), 145
*Essay on the Sect of the Illuminés, 140*
Establishment, Liberal, 222, 223
Estates, provisional, 167-168
Estates General, 167, 168, 169
Europe, 5, 6, 8, 30, 36, 49, 54, 65, 80, 94, 96, 101, 110, 139, 140, 143, 147, 172, 211, 213

"Father of anarchy" (Proudhon), 211
"Father of Communism" (Marx), 213

Fatimites, 99
*Federalist Papers, The,* 19, 20
First Internationale, 212
*Fortnightly Review*, 53
France, 36, 54, 78, 79, 85, 86, 94, 96, 101, 103, 104, 141, 145, 147, 150, 156, 159, 161, 163, 164-165, 168, 172, 176, 192
*Franc-Maçonnerie écrasée, La,* 64
Frankfurt am Main, 71
Free thinkers (ing), 46, 48
French constitution, destruction of, 154, 164, 167, 168, 171, 176
"French Illuminés," 102
French Masonry, 63-70 (*see also* Masonry)
French monarchy, 151, 174
French propaganda, 173
French Revolution, 4, 5, 23, 33, 36, 43, 58, 64, 65, 69, 91, 94, 95, 96, 130, 138, 146, 147, 148, 149, 150, 173, 211, 214; authors of, 174; causes of, 145, 148; Communards, 29; crimes of, 165; European support for, 172; financed by Duc d'Orleans, 154; Freemasonry and, 212; French constitution, 176; French monarchy, 174; Grand Orient Masonry and, 148; Illuminati and, 54, 144, 146, 147, 149, 155, 175; Illuminized Freemasonry and, 142, 149, 155, 163, 176; international status of, 174; Masonic support for, 172; organization of, 212; pioneers of socialism, 32; secret societies and, 147; a simultaneous uprising, 145, 162; spirit of, 169; victims of, 166
Fronts, use by conspiracies, 134

*Gardes Françoises*, 154
German Union, 131, 132, 133, 134, 135, 136, 137, 213
Germany, 6, 67, 79-81, 94, 103, 104, 141, 157, 174, 182, 194
Ghebers, 100
Gnosticism, 48, 181, 183
God, Judeo-Christian, 178
"God of Nature," 192
Government, nature of, 177, 195, 196, 199, 201, 203-204
"Grand Elect" (Masonic degree of vengeance), 67
Grand Orient (*see* Lodges, Masonry)
Great Conspiracy, 1, 2, 3, 15, 42, 72, 83-97, 107, 108, 210, 215, 221, 225
"Great Fear," 172
"Great Society, The," 110
"Greater and Lesser Mysteries," 101, 114
Greece, ancient, 19-21
Guild, trade, 42-43

*Hachichiens* (Assassins), 68
Hamburg, first German lodge, 71
Hanover, Regency of, 138
Heraclitus, 185
Hermeticism, 47, 48, 49
Hierophant, 101
*Histoire des Progrès de l'Esprit Humain* (Condorcet), 68
*History of the French Revolution* (Blanc), 64
*History of the Prussian Monarchy* (Mirabeau), 105, 106, 156, 157

Holland, 127, 141
Hotel de Ville, 150
"Humanitarians," 164, 193
*Humanum Genus*, 207, 208, 211
Hungary, 58, 93

Ickstatt High School, 83
Illuminati conspiracy, 124, 161
Illuminati, Order of, 5, 17, 54, 57, 72, 80, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 99, 102, 104, 105, 106, 107, 108, 110, 111, 121, 122, 126, 127, 130, 131, 133, 135, 136, 137, 139, 140, 142, 150, 156, 157, 158, 159, 160, 161, 163, 174, 181, 183, 199, 200, 201, 203; agents of, 92, 144, 146; in America, 56, 57; archives seized, 113; in Austria, 173; in Bavaria, 87, 105, 141, 149, 162; chart of degrees, 113, 114; and Christianity, 110, 181, 183; continuity of, 93, 96, 123-144, 149; doctrinal sources of, 99; documents and letters, 106, 117-120, 126, 128, 129, 131, 133, 175; founding of, 99, 101, 106, 180; and Freemasonry, 128, 143, 144, 149, 150; and French Masonry, 103, 155; and French Revolution, 94, 149, 162, 163, 212; and the German Union, 136, 137; goals of, 112, 113-117, 172, 173, 175, 176, 180; and the Great Conspiracy, 107-108; ideology of, 143, 144, 149, 205; investigation of, 140; Master Conspiracy of the Great Conspiracy, 107; new religion, 182-183; opposition to, 173; origin of, 99-108, 141, 145; pantheism of, 183-184; in Paris, 156; plan of depopulation; 164; Plan of Arcesilaus; 105; 156; in Prussia, 103; relation to Masonry, 102, 144; Robison's position on, 146; a secret society, 109; spread of, 127, 130, 141, 142; structure of, 112, 113-117; suppression of, 123-144; symbol of, 111; "Women's Liberation" under, 120-121; World Revolution, 107
Illumination, 84, 88, 91, 109, 112, 113, 124, 134, 135, 160, 174, 184, 191, 204, 205
Illuminatism, 136, 162 (*see also* Illuminism)
Illuminatus degree, *Dirigens*, 114; Major, 116; Minor, 116, 126 (*see* chart, 113-114)
*Illuminés*, 101, 102, 103, 105, 106, 140, 141
Illuminism, 70, 91, 93, 95, 97, 100, 104, 105, 107, 131, 139, 140, 142, 149, 150, 153, 159, 187, 195, 196, 201, 202, 204, 214; goals of, 109; program of, 122; and French Revolution, 147, 148; organization of, 161-162; doctrinal continuity of, 178; similarity to Gnosticism, 183; spiritual descendants of, 192
*In Eminenti* (Bull banning Freemasonry, 1738), 64
Ingolstadt, University of, 70, 83, 84
Inner circle (ring), 9, 72, 92, 104,

105, 106, 107, 112, 134, 135, 143, 167, 205, 208, 214
Inquisition of Rome, 101
Insiders, 3, 72, 76, 105, 218
International, the, 2, 6, 213; First, 212;
"Invisible empire," 57
"Invisibles," 72
Ismailis, 99, 100
Isolationism, intellectual, 216;
*I Was an NKVD Agent,* 59

Jacobins, 162, 163, 165, 171, 173, 176
Jacobin College, 159
Jacobinism and Masonry, 162-163, 214
Jerusalem, 68
Jesuits, 77, 84, 85, 86, 141 (*see also* Society of Jesus)
John Birch Society, The: 86; 223
Judaism, Philonic, 48

Kadosch Degree, 67, 69, 163
Kantianism, 185
Karmathites, 99
Knights of Malta, 101
Knights Templar, 43, 44, 67, 68, 73
*Kulturkampf*, 59

League of the Just, 135
*Les Sociétés Secrètes et la Société,* 209
*Letter to the Prussian King*, 158
*Lexicon of Freemasonry*, 110
Liberalism, 3
"Liberty, Equality, Fraternity" 50, 68, 78, 84, 152, 164, 184, 196, 197, 201, 202, 205 (*see also* Masonry)
Lille, 69, 152
Lodges, 65, 69, 71, 72, 81, 89, 91, 92, 103 127, 130, 156, 157, 161, 163, 168; *Amis de la Vérité*, 211; *Amis Réunis*, 103, 150, 159, 161; American, 55, 57, 58; Bavarian, 87; *Candeur, de la*, 159; Catholic, 45, 71; *Chevaliers Bienfaisants*, 65, 69, 74; cosmo-political, 69; English, 44, 48, 53; French, 51, 63, 64, 66, 103, 152, 161, 162, 163; German, 71; Grand, of England, 45, 46, 47, 55, 71, 72, 73; Grand, of Scotland, 55; Grand National, of Paris, 161, 172; Grand Orient de la France, 69, 74, 153, 154, 155, 156, 159, 211; Hamburg, 71; Lyons, 69, 70, 74, 150, 153, 183; Martinist, 103; "Mother Lodge," 69, 153; *Neuf Soeurs*, 159; Paris, Grand Lodge of, 66, 77; Parisian, 49, 153, 160, 162; *Philalèthes,* 159; Regensburg, 70; Rose-Croix, 102, 159; Rosicrucian (Rosaic), 71, 72; *Rue de la Sourdière*, 159; St. John's (Hungary), 58; St. Paul (London), 45; *Théodore de Bon Conseil (von der guten Roth),* 70, 103, 104, 105, 106, 107, 124, 125, 150, 183; Three Globes (Berlin), 73; United Friends (*see Amis Réunis*)
Lutherans, 28, 80
Lyons, 69, 101, 103

Magic, 103;
Magus, degree, 116, 117, 183 (*see also* chart, 113-114)

Malta, Knights of, 101
Manichaeans, the, 48, 99, 101
Manifesto (1794), 174
Manifesto (1790), 172
Marquis de Chefdebien, 138
Marquis of Costanza, 89
Martinism, 163
*Martinistes* (Martinists), 95, 102, 103, 140
Marxism-Leninism, 205
Masons, 41-43, 47, 68, 92, 125, 160, 163, 180
Masonic Congress, 44;
"Masonic Faith," 69;
Masonic Lodges (*see* Lodges)
Masonry, 57, 86, 87, 90, 91, 95, 102, 103, 104, 105, 107, 110, 174, 210, 212; American, 55-61, 74; Apple-Tree Tavern, 45; in Austria, 45, 78; in Bavaria, 87, 93, 124, 143, 149; Blue, 60, 61; Catholic Jacobite, 63; continental, 42, 49, 51, 53, 61, 75, 80, 86, 89, 91, 92, 93, 96, 102, 142, 143, 207, 211; craft, 66; definition of, 42; degrees in, 60, 67, 69, 75; eclectic, 89, 116, 158; enemies of, 110; in England, 45, 50, 55, 63, 71, 74, 77, 136; English, 45, 49, 53, 54, 55; in France, 45, 55, 56, 63, 66, 73, 74, 78, 79, 81, 96, 103, 139, 152, 154, 163, 212; French, 63-70, 74, 75, 103, 150, 152, 153, 154, 155, 160, 161; and French Revolution, 142, 148, 149, 163, 212; German, 45, 69, 71-81, 90; in Germany, 66, 67; Grand Masters of, 46, 55, 66, 68, 69, 75, 77, 152, 154, 172, 180, 181; Grand Orient, 41, 59, 60, 69, 74, 75, 77, 138, 148, 152, 153, 172; Great Conspiracy, role in, 41 (*see* Conspiracy); historical influence of, 41; in Holland, 51; in Hungary, 58, 93; ideology of, 46; Illuminist influence in, 92, 116, 128, 139, 143, 163, 172, 174; in Ireland, 45; in Italy, 45, 58, 59, 96; Jacobite, 45, 63, 66, 74, 77; operative, 42, 43; plan to capture, 88, 101; plan to control, 144; plan to unify, 88, 89, 90; in Portugal, 93; primitive, 42; in Prussia, 72, 74, 75, 76, 78, 93; Red, 55, 207, 210; revolutionary, 65, 207; Rosicrucianism and, 46, 47, 48; Scottish Rite, 55, 56, 60, 61, 74, 75; secret conspirators in, 174; speculative, 42, 43, 45, 48, 102; spread of, 45; in Turkey, 93
"Master-builder," 67
Materialism, 180, 191, 218
*Memoirs Illustrating the History of Jacobinism* (Barruel), 49, 147
Minerval degree, 115, 116, 126, 137 (*see* chart, 113-114)
Minimum wage (1832), 35
Mithraism, 46
Modernism, Catholic, 178 Catholic and Protestant, 186
*Morning Post* (London), 142
Muehlhausen, 29, 30
Munster, 30
*Mystères de la Conspiration*, 169
Mysteries, Lesser and Greater, 101, 116, 117

Nancy, Reign of Terror in, 164
National Assembly (France), 65, 162, 169, 171
National Association of Christians Opposed to Secret Societies, 58
National Christian Association, 58
Naturalism, 12, 17, 53, 80, 86, 133, 179, 180, 181, 182, 186, 191, 193, 195
Neo-Platonism, 48
*New Age, The,* 61
*New Atlantis, The* (Bacon), 32
*New England and the Bavarian Illuminati* (Stauffer), 56
"New world order," 42, 48, 110, 124, 164
New theology, 178, 188
*Neueste Arbeitung des Spartacus and Philo*, 137, 162
Nihilism, 196
*1984*, 15
Novice degree, 114, 115, 116 (*see* Chart, 113-114)
"*Novus Ordo Seclorum*," 164, 211

Objectivists, 220
Occultism, 63, 64, 103
*Oceana* (Harrington), 32
*On Instruction and the Means for promoting it* (Weishaupt), 136
*Original Writings of the Order of the Illuminati*, 128
*Organisation du travail* (Blanc, 1840), 36
*Orléanistes*, 78, 146
Oxford University, 47

Pantheism, 12, 17, 35, 47, 80, 113, 117, 133, 178, 179, 180, 181, 183, 184, 186, 188, 189, 190, 191, 192, 193, 194, 195
*Pantheisticon,* 183
Paris, 2, 5, 102, 146, 150, 159, 161, 163, 168
Parsees, 100
Peasants' War, 29
People's Democracy, 205
Plan of Arcesilaus, the, 105-106, 156
Plato, 31
"Power to the people," 164, 167, 169, 171
Presbyter degree (see chart 113-114), 116
Press, international, 224
*Preussisches Allgemeine Landrecht,* 34
Priest degree, 200 (*see also* Presbyter degree)
Prince degree, 116 (*see* chart, 113-114)
Proletarian state, 203-204
Proletariat, dictatorship of, 201, 202, 203-204
*Projet de Révolution*, 171
*Proofs of a Conspiracy*, 48, 110, 146
*Proofs of the Real Existence and Dangerous Tendency of Illuminism* (1902), 148-149
Protestanism, Liberal, 178
Prussia, 72, 74, 79
Prussian Royal Academy, 78

*Question Ouvrière au XIXme Siècle, La*, 100
"Quod Apostolici Muneris," 210

Regent degree, 116, 117 (*see* chart, 113-114)

Reign of Terror, in France, 5, 6, 164, 165, 214; in Russia, 165, 166
Revolution, 3, 9, 10, 28, 29, 83, 85, 86, 96, 107, 130, 162, 164, 165, 166, 167, 169, 170, 172, 174, 176, 203, 211, 213 (*see also* French Revolution)
Revolutionary Catechism (Bakunin), 171
Rex degree, 116, 117 (*see* chart, 113-114
*Rise and Progress of Revolution*, 147
Rome, 21, 22, 23, 24, 25, 26, 180
Rosicrucians, 43-44, 71, 72 (*see also* Masonry)
Russia, 1, 4, 9, 10, 13, 93, 102, 141, 165-166, 214, 220

Saxony, 29, 127, 141
Secret societies, 2, 4, 5, 6, 7, 9, 10, 15, 37, 47, 57, 58, 68, 75, 78, 83, 85, 92, 100, 103-104, 107, 109, 117, 131, 141, 143, 147, 148, 162, 171, 211, 212, 213
*Secret Societies of All Ages and Countries, The*, 94
*Secret Tradition in Freemasonry, 72*
Seminaries and "new morality," 11-12
*Seventeen Eighty Nine*, 115, 140
Socialism, 18, 23, 26, 28, 32, 33, 34, 35, 36, 37, 39, 58, 93, 100, 121, 189, 195, 210, 211, 213
Socialist Party, National Womens Committee of, 120, 121
Society of Jesus, 65, 66, 95, 147 (*see also* Jesuits)
"Socratica" association, 184
Sparta, 19-21
Strict Observance, Order of, 72, 73, 74, 76, 88, 91, 153, 165
*Study of Communism* (Hoover), 165
Syracuse, 20
Sweden, 45
Switzerland, 141

Templars (*see* Knights Templar)
Templarism, 66, 67, 68, 69, 74, 75
"Tennis Court Oath," 155
Terror, 164, 165
Theodore, Lodge (*see* Lodges)
Theosophism, 48
Theosophy, 103
Three Estates, 167-168
Thuringia, 29
Tolandism, 184
Totalitarianism, 196, 200
*Tribune of the People* (Babeuf, 1794), 34
"Twenty-Two," Society of (*see* German Union)

Unalienable rights, 177-178
Union of nations, 205
United Friends (*see* Lodges)
"Universal brotherhood," 64, 95, 146
Universal citizenship, 160
Universal equality, 192, 205
Universal evolutionism, 189, 190
Universal "humanitarian Republic," 193
"Universal regime," 199, 200, 201, 202, 204
"Upper ones," 3, 72, 111, 161
*Utopia* (Thomas More), 31

Versailles, 35, 78
Vienna, 78, 173

Waldenses, 48
War of liberation (1790), 171
Wetzlar, 71
Women's liberation, 120, 121
World government, 202
*World Revolution* (Webster), 95, 139
"World soul," 193, 194; "Soul of the Universe," 189

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"... when we see a lot of framed timbers, different portions of which we know have been gotten out at different times and places and by different workmen — Stephen, Franklin, Roger and James, for instance — and when we see these timbers joined together, and see they exactly make the frame of a house or a mill, all the tenons and mortices exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few — not omitting even scaffolding — or, if a single piece be lacking, we can see the place in the frame exactly fitted and prepared to yet bring such piece in — in such a case, we find it impossible to not believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first lick was struck."

— *Abraham Lincoln*

"Nothing just happens in politics. If something happens you can be sure it was planned that way."

— *Franklin Delano Roosevelt*